CORPVS MONVMENTORVM
RELIGIONIS DEI MENIS
(CMRDM)

IV

SUPPLEMENTARY MEN-INSCRIPTIONS FROM PISIDIA

ÉDITION SPÉCIALE DES

ÉTUDES PRÉLIMINAIRES AUX RELIGIONS ORIENTALES DANS L'EMPIRE ROMAIN

À L'OCCASION DU 60-IÈME ANNIVERSAIRE DE
MAARTEN J. VERMASEREN

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EUGENE N. LANE

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WITH 57 PLATES

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BIBLIOGRAPHICAL ABBREVIATIONS

AS = *Anatolian Studies.*

BCH = *Bulletin de Correspondance Hellénique.*

CIL = *Corpus Inscriptionum Latinarum.*

Dittenberger, *OGIS* = W. Dittenberger, *Orientis Graeci Inscriptiones Selectae,* Leipzig, 1903-1905.

Fleischer, *Artemis von Ephesos* = R. Fleischer, *Artemis von Ephesos und verwandte Kultstatuen aus Anatolien und Syrien* (*EPRO* 35), Leiden, 1973.

IGR = *Inscriptiones Graecae ad Res Romanas Pertinentes,* ed. R. Cagnat, Paris, 1901-1927.

JHS = *Journal of Hellenic Studies.*

JRS = *Journal of Roman Studies.*

Laminger-Pascher, *Index Grammaticus* = Gertrud Laminger-Pascher, *Index Grammaticus zu den griechischen Inschriften Kilikiens und Isauriens,* Vienna, 1973-74 (Österreichische Akademie der Wissenschaften, Sitzungsberichte, Phil. -Hist. Klasse, 284, 3 and 298, 3.).

Levick, *Roman Colonies* = Barbara Levick, *Roman Colonies in Southern Asia Minor,* Oxford, 1967.

MAMA = *Monumenta Asiae Minoris Antiqua,* Manchester, 1928-1962.

Ramsay, *Social Basis* = W. M. Ramsay, *The Social Basis of Roman Power in Asia Minor,* Aberdeen, 1941.

RE = Pauly-Wissowa-Kroll, *Realencyclopädie der klassischen Altertumswissenschaft.*

Schulze, *Zur Geschichte lateinischer Eigennamen* = W. Schulze, *Zur Geschichte lateinischer Eigennamen,* Berlin, 1904 (Akademie der Wissenschaften, Göttingen, Abhandlungen, Phil.-Hist. Klasse, N.S. V, 2, 1904).

Strerrett, *EJ* = J. R. S. Sterrett, *An Epigraphical Journey in Asia Minor,* Boston, 1888 (Papers of the American School of Classical Studies, II).

Zgusta, Kl(einasiatische) P(ersonennamen) = Ladislav Zgusta, *Kleinasiatische Personennamen,* Prague, 1964.

INTRODUCTION

In the summer of 1976 I had the good fortune of working in the Kleinasiatische Kommission of the Österreichische Akademie der Wissenschaften, and of examining material there which sheds new light on the Men-cult. (Particular thanks are due to Dr. Gustav Maresch and Dr. Georg Rehrenböck of the Kommission for their helpfulness in making the material available to me, and in helping me out in Vienna in general. Thanks are also due to the American Council of Learned Societies and to the University of Missouri-Columbia Research Council for generous financial help.) The bulk of the material presented here is from Sir William Ramsay's excavation notebooks from the 1912 excavations in Antioch in Pisidia, but some is taken from the daily record of a trip through Pisidia undertaken by Dr. Helmut Waldmann in the summer of 1974, and from Julius Jüthner's 1897 notebook Pisidien II.

Ramsay's notebooks are three in number, notebook A being dated 1912-14, notebook B 1912, and notebook C (which has the least new material to offer us) 1911. From them we can derive considerable information about already published inscriptions, such as improved readings, as well as a large number of totally unpublished documents. I would like to treat the material in this order, 1, additional information about known monuments, 2, new monuments, 3, material from other sources than Ramsay, and finally try to draw some conclusions as to how these sources confirm, supplement, or enrich the picture which we have already been able to draw of the Men-cult.

CHAPTER ONE

SUPPLEMENTARY INFORMATION ABOUT KNOWN MONUMENTS

1. *CMRDM,* I, no. 179 (pl. I,1). Ramsay, Notebook C, p. 11, Notebook B, p. 3, wishes to read the following,

’Α. Νερά-
τιος ’Α-
βά̣σ̣κ̣α̣ν̣-
[τος]

For the name, common enough in the Greek inscriptions of Asia Minor, cf. Γάμος ’Αβασκάντου of *CMRDM*, I, no. 195.

2. *CMRDM,* I, no. 181 (pl. I,2). Ramsay, Notebook C, p. 29 and p. 54 f. Ramsay at first wanted to take Οὐίω as an epithet of Men, in spite of the word-order, but later as a native name for Paulus, who here alongside it uses his name as a Roman *civis.*

3. *CMRDM,* I, no. 184 (pl. II,1). Ramsay, Notebook C, p. 45. Ramsay speculates that in the dedicants of this inscription we are dealing with a mother, two sons, and a slave.

4. *CMRDM,* I, no. 188. The correct reading for the name of the dedicant of this inscription is ῎Ạριος, not ῎Ạπριος. This is a previously uncorrected typographical error in *CMRDM.* Ramsay, *Social Basis,* p. 140, wishes to identify the patron of this freedom with C. Arrius C. F. Calpurnius Frontinus Honoratus of *CIL,* III, 6810-12.

5. *CMRDM,* I, no. 190 = 195b (pl. II,2). The situation is still confusing. Ramsay, Notebook C, p. 60, has the following reading,

Λούκιος
Πουκνουαίου
υἱὸς Μηνὶ εὐ-
χήν.

But Notebook C, p. 39 has the following reading (almost that of no. 190),

Λούκιος υἱὸς
Πουβ̣νουαῖος
υἱός

with the additional note, "I read Πουμπούλιος," and finally, Notebook A, p. 16, no. A 23 and p. 38, no. A 64 has the complete reading of no. 195b.

6. *CMRDM,* I, no. 193 (pl. II,3). The development of the reading of this inscription is the following: Ramsay, Notebook C, p. 52 has

Μεινοδώ̣-
<ρ>α Μηνὶ εὐ-
χήν.

to which, written in ink in 1912, the following note has been appended,

ἡ συνοδία or σινοδία

Finally, Notebook B, p. 19, no. 95 has the following,

Ἡ συνοδί-
α Μηνὶ εὐ-
χήν.

Comparative material is now furnished, not only by *CMRDM,* I, no. 183, but also by new inscription no. 130.

7. *CMRDM,* I, no. 206 (pl. III,1; XLV,1). Ramsay, Notebook C, p. 69 and Notebook B, p. 75 reads this inscription as follows,

Μ. Οὔλπιος
Πούδης
Πομπειανός

This is quite different from what Hardie got out of it in her publication.

8. *CMRDM*, I, no. 213. Ramsay, Notebook C, p. 26 reads, e.g., [Iuli]ị LVS (or some other plural proper name). This makes better sense than Hardie's reading.

9. *CMRDM*, I, no. 215 (pl. III,2). Ramsay, Notebook C, p. 38 ff., and Notebook B, p. 71, is sure that this is another dedication by Γάμος, the dedicant of 195. He is also sure that Οὐείρ̣ιος, rather than Οὐείβ̣ιος is to be read, but his reasons are unclear to me. Both names are well represented at Antioch. For Verrii, see Levick, *Roman Colonies*, p. 64 and notes. For Vibii, e.g., *CMRDM*, I, nos. 179 and 252.

10. *CMRDM*, I, no. 220. Ramsay, Notebook C, p. 46 comments, "Apparently not M. Ἔρως" (i.e., the dedicant of no. 198) "but I suppose ι may be accidental."

11. *CMRDM*, I, no. 225 (pl. III,3). Ramsay, Notebook C, p. 48, has the same reading as Hardie. But Notebook B, p. 51, he reads,

Ἀπου-
λεῖος Πρ-
όκλος Γά-
ιος Τρεβώ-
νιος
Μηνὶ
εὐχήν·

One whole line has apparently fallen out, and the ending of Trebonius changed.

12. *CMRDM*, I, no. 228 (pl. III,4). Ramsay, Notebook B, p. 3 and Notebook C, p. 72 f. reads Μάγιοι for Μάντοι, but this hardly is to be squared with the drawing.

13. *CMRDM*, I, no. 231 (pl. III,5). Ramsay, Notebook C, p. 18 and Notebook A, p. 67. The sketches hardly uphold Hardie's reading. See the illustration.

14. *CMRDM*, I, no. 234 (pl. IV,1). Ramsay, Notebook C, p. 6 suggests reading,

Ἄ̣π̣τ̣ο̣ς Κ̣έ-
τριος

14a. *CMRDM*, I, no. 236 (pl. IV,2; V,1). Ramsay, Notebook C, p. 44, adds the line under the inscription.

L. I. C. V. S. F. L. V. S.

This line is missing in Notebook A, p. 60.

15. *CMRDM*, I, no. 240 (pl. V,2). Ramsay, Notebook C, p. 51. There is another typographical error to correct in *CMRDM*, I. Οὐενούναος should have been printed for Οὐενούαος. Ramsay suggests Σ̣εκ̣οῦνδ̣ος, with some probability. If this reading is right, another puzzling name disappears, one which Levick had worried about, *Roman Colonies*, p. 66, note 6. For Secundus, cf. *CMRDM*, I, no. 223.

16. *CMRDM*, I, no. 241 (pl. XLVIII,2). My reading Εἰλάρας was influenced by the fact that Hardie thinks the name equivalent to Hilaris. Cf. also the names of *CMRDM*, I, no. 192, and new inscriptions 26 and 127. I should, however, have made this clear by a dot under the middle vowel.

17. *CMRDM*, I, no. 242 (pl. V,3). Ramsay, Notebook C, pp. 28-29. The sketch and original reading are the same as Hardie's. The words Κυρίῳ and Μακεδών are written in ink in 1912. It is of course possible to have one of the revised readings without the other. For *Makedon*, cf. *CMRDM* I, nos. 276, 285, new inscriptions nos. 53, 149.

18. *CMRDM*, I, no. 244 (pl. VI,1). In the later of the two drawings the puzzling τάδε is replaced by the more reasonable M.A.E.

19. *CMRDM*, I, no. 251. This inscription is not in Ramsay's notebooks. There is the following comment in the Vienna Scheden (no. 584), "Nichts zu Fundort, nichts zur übrigen Inschrift. Sie stammt wohl aus Altı Kapı, wenn man die Ortsangabe bei Ramsay (Hieron, 4 M. P. S. Col. Antiocheia) genau berücksichtigt. . . . War also in Altı Kapı auch ein Heiligtum?"

20. *CMRDM*, I, no. 252 (pl. VI,2). Ramsay, Notebook B, p. 8, no. 81 reads [θυ]μέλας at the beginning of the third line. Thus we have here a dedication of altars. For this term, see new inscription 127.

21. *CMRDM*, I, no. 258 (pl. VI,5). Ramsay, Notebook B, p. 6, no. 76 gives us a sketch of what this monument looked like. I would myself be inclined to read καὶ for the middle word of the first line, and take τελ. as an abbreviated name, but Ramsay's sketch seems to militate against that assumption. For similarly abbreviated names, see new inscription 57.

22. *CMRDM*, I, no. 266 (pl. VI,4). I was unable to get a picture of this inscription, so Ramsay's sketch, Notebook A, p. 71, no. 210 has added importance. He could read the last three letters of the word Πατρίῳ at the beginning of the last line.

23. *CMRDM*, I, no. 263 (pl. VI,6). Ramsay, Notebook A, p. 90, no. 227 makes the conjectural restoration Πρε[ίμα] in the seventh line.

24. *CMRDM*, I, no. 265 (pl. VII,1). Ramsay had more of this inscription to the upper r. than there is now. However, we have the lower l. corner, apparently unmentioned by Ramsay. Ramsay describes his fragments, notebook A, p. 24, nos. A 39, A 41 and A 42. The following reading can now be put together,

[Δέ]κ̣μος
[Καλπ]ό̣ρν̣ι̣ο̣[ς]
Φρούγει
τεκμορεύσας
Μηνὶ εὐχήν.

The dotted letters of the second line are all consistent with the traces visible on my photo. For Calpurnius, see *CMRDM*, I, nos. 226 and 280, Levick, *AS* 1970, p. 45, and new inscriptions 96 and 126. For Frugi, see *CMRDM*, I, no. 284 and Levick, *op. cit.*, p. 42.

25. *CMRDM*, I, no. 268. Ramsay, Notebook A, p. 7, no. A 12, gives the findspot of this piece as the "initiation house" of the sanctuary. This indication disposes of the information given Levick about the stone being from Isparta, *op. cit.*, p. 48. At the end, Ramsay reads only M. A. E. (with me) instead of M. A. εὐ. with Levick. The apparent Y on the photograph may merely be an accidental scratch.

26. *CMRDM*, I, nos. 272, 276, and 285 (pl. VII,2). Ramsay, Notebook A, p. 139, frag. 80 shows that these are all parts of the same inscription. How they came to be dispersed and set in cement separately, I do not know. The complete text should read,

Μηνὶ ἐπ[η]κόῳ [εὐχήν]
Γέμιοι Σύμφορος
Τρόφιμος Μακεδὼν
τεκ[μ]ορεύσαντες

For Men ἐπήκοος at Antioch, see no. 280 and new inscription no. 70. My conjectural reading of Τρόφιμος is borne out. For the name Μακεδών see new inscriptions 53, 149, and *CMRDM*, I, no. 242.

27. *CMRDM*, I, no. 273 (pl. VII,3). Ramsay, Notebook A, p. 138, fr. 77, apparently had only the left fragment of this inscription. This situation has led to confusion in the Vienna Scheden, which will be discussed below, new inscription no. 160.

28. *CMRDM*, I, no. 275 (pl. VII,4). Ramsay, Notebook A, p. 136, no. 192, had more of this both to the l. and to the r. than is now preserved. He could read,

[M. Οὔ]λπιος ᾿Ανίκι̣-
ος [Φί]ρμος τρίτον

τεκ[μο]ρεύσας Μη-
νὶ ᾽Ασ[καην]ῷ̣ εὐχήν.

For the Anicii, see Levick, *Roman Colonies*, p. 117, and new inscription 21.

29. *CMRDM*, I, no. 277 (pl. VIII,1). Ramsay, Notebook A, p. 98, fr. 54, apparently did not know the bottom r. fragment. He suggests the following restoration, by comparison with new inscription no. 86, q.v.

[Αὐρ. Εὔ]πορος μετὰ τέκ[νου]
[Εὐπάτο]ρος Δόκιμος με[τὰ]
[γυναικὸς] κ̣α̣[ὶ τέ]κ̣νων κ . . . . . .

Filling out on the r., as the new fragment would indicate to be appropriate, rather than on the l., as Ramsay did, we would get,

[Εὔ]πορος μετὰ τέκνων [. . . . . .]
[. .]ρος Δόκιμος μετὰ γυ[ναικὸς]
καὶ τέ]κ̣ν̣ων καὶ Μαρ[. . . . .]

30. *CMRDM*, I, no. 278 (pl. VIII,2). Ramsay, Notebook A, p. 5, no. A 9, and p. 19 reads Τροφων- with Levick (*AS* 1970, p. 42) and makes the same suggested restorations as does Levick.

31. *CMRDM*, I, no. 279 (pl. VIII,3). Ramsay, Notebook A, p. 1, no. A 2 and p. 108, reads

Οὐισέλλι-
ος

agreeing with Levick's second reading, *AS* 1970, p. 48.

32. *CMRDM*, I, no. 280 (pl. IX,1). Ramsay, Notebook A, p. 77, no. 212, apparently did not have the upper l. fragment which we have. His sketch bears out my interpretation of a bull tied to an altar, rather than that of Men on horseback. For Calpurnius, see above, no. 24. For ἐπήκοος we can now compare new inscription 70.

33. *CMRDM*, I, no. 281 (pl. IX,2). Ramsay, Notebook A, p. 106, frag. 60, apparently had only the topmost fragment. He already read Τειμόθ[εος] but for line 3 suggested [σ]υντρ[όφου], mistaking a square Ω for a Υ.

34. *CMRDM*, I, no. 282 (pl. IX,3). Ramsay, Notebook A, p. 131, frag. 71, had the now missing center bottom piece of this tablet, which shows an inscribed lug (raising the question of how it was to be read, if inserted into a base, which can also be asked of *CMRDM*, I, no. 279). He read,

Λουκίλιος
[. . . . . . .]ν σὺν κὲ Ζωτικῷ Συν-
φωνᾶ
Μηνὶ ε-
5 ὐχήν.

For the name Zotikos, cf. *CMRDM*, I, no. 280.

35. *CMRDM*, I, no. 283 (pl. X,1). Ramsay, Notebook A, pp. 4, 92, 104, 105, nos. A 3, 226, 232, had not yet realized that these fragments belonged together. The following notation, probably by Waldmann, is entered on Schede 535 A in the files of the Kleinasiatische Kommission, "[Ἴ]μβρ[ο]ς aus Raumgründen. Vor M ein *sehr* kurzer Buchstabe."

36. *CMRDM*, I, no. 284 (pl. X,2). Ramsay agrees with me (Notebook A. p. 135, no. 191) that an Λ, rather than an A, is the letter actually on the stone in the first line. For Frugi, see above, no. 24.

37. *CMRDM*, I, no. 286 (pl. X,3). Ramsay, Notebook A, p. 23, no. A, 36, agrees with Levick on reading the first line Αὐτρῴνιος and restoring the second Μαρκέ[λλ]ος. (Levick, *AS* 1970, p. 43).

38. *CMRDM*, I, no. 287 (pl. XI,1). Ramsay, Notebook A, pp. 87, 92, 104 and 106, frags. 49, 50, 59. Ramsay agrees with Levick, *op. cit.*, p. 40 in reading . . ουιος in the top line, a reading which is borne out by my own photo. My reading is definitely to be corrected. Perhaps we are dealing with yet another Evius (Levick, *Roman Colonies*, p. 65).

39. *CMRDM*, I, no. 288 (pl. XI,2). Ramsay, Notebook A, p. 137, no. 193, had less of this inscription than is now available. He read,

[Μ. Μο]υνήτιος Πωλί-
[ωνος ὁ κα]ὶ Αὐξάνων με-
[τὰ γυναικ]ὸ̣ς Μαρκίας καὶ
[. . . . . .θρ]επτοῦ
[. . . . . εὐ]χ̣ήν.

For the name Αὐξάνων in this series, see new inscriptions 15 and 147.

40. *CMRDM*, I, no. 289 (pl. XII,1). Ramsay, Notebook A, p. 131, shows the tablet in the condition which we have it in. But the earlier Notebook B, p. 6, no. 77, gives no indication that the middle of the first line was lost at the time of discovery. Ramsay consequently reads

Οὐετουρία
Μαγνίλλα

For Vetourius, see new inscription no. 38.

41. *CMRDM*, I, no. 291 (pl. XII,3). Ramsay, Notebook A, p. 84, no. 275, appears only to have had the upper half of this. With Levick, *AS* 1970, p. 41, he reads Ἤουειος.

42. *CMRDM*, I, no. 292 (pl. XII,2). Ramsay, Notebook A, p. 25, no. A 47 reproduces a fragment which seems to be the lower l. fragment of our 292, but preserved farther to the left. It contains the following text,

ρεύσας Μ̣[ηνὶ Ἀσκαηνῷ]
εὐ[χήν].

43. *CMRDM*, I, no. 293 (pl. XII,4). Ramsay, Notebook B, p. 58 and Notebook A, p. 92, agrees with Levick in reading Τι. for Π. at the beginning of 2nd line, and in line 4 wants to read Γαΐλ[λης]. (Levick, *AS* 1970, p. 45.)

44. *CMRDM*, I, no. 294 (pl. XII,5). Ramsay, Notebook A, p. 41. Ramsay also had another piece of this inscription which fitted onto the left (now lost), Notebook A, p. 10, no. A 14 and p. 108, fr. 62. When the two pieces are put together, the following complete reading results.

Φλα[ου]ώνιος
'Αστείου υἱὸς
τεκμορεύσας
Μηνὶ 'Ασκαηνῷ
5 εὐχήν.

For the Flavonii, see Levick, *Roman Colonies*, pp. 113-116, CMRDM, I, no. 176, and new inscriptions 18 and 95.

45. *CMRDM*, I, no. A 4 (pl. XII,6). Ramsay, Notebook A, p. 79 gives the following restoration, on the basis of new inscription 62, q.v.,

[Οὐεττιάρι]οι Κ. καὶ 'Αττικιανὸς
[τεκμορ]εύσαντες
[μετὰ ἀ]δελφῆς καὶ
[. . . . .θ]ρεπτ[ῶν]

Ramsay's sketch of no. A 4 is of particular importance, because the piece has not previously been illustrated.

CHAPTER TWO

NEW MATERIAL

Here I propose to list all the new inscriptions from Ramsay's notebooks, except a) fragmentary agonistic inscriptions, b) fragmentary lists of names which either have nothing demonstrable to do with Men or are too small to make any sense of, c) inscriptions dealing exclusively with the civic life of Antioch, grave inscriptions etc. that have no bearing on the religious life at Antioch or on Men-cult in particular, and d) certain uninscribed votive reliefs and tablets similar to *CMRDM*, I, no. 269. I include everything, however fragmentary, which is at all legible and has a demonstrable or probable bearing on Men-cult.

1. Ramsay, Notebook C, p. 57, Notebook B, p. 52, no. 64 (pl. XIII,1),

Θάλαμος μετὰ
τέκνων Μη-
νὶ εὐχήν.

Θάλαμος is a fairly widespread name in Asia Minor, but I do not know of any other occurrence of it in this series.

2. Ramsay, Notebook B, p. 1, no. 71 (pl. XIII,2),

Μάξιμος μετὰ γυν-
εκὸς καὶ τέκνου
καὶ Σατουρνίνου
Μηνὶ εὐχήν.

The name Maximus is extremely common in this series. For Saturninus, see new inscription no. 58.

3. Ramsay, Notebook B, p. 2, no. 73; Notebook A, p. 132 (pl. XIII,3),

Ἑρμογᾶς Πάπος Ἀσκλῆς
Μηνᾶδος Μηνὶ Ἀσκαηνῷ εὐχήν.

For Πάπος see L. Zgusta, *Kleinasiatische Personennamen*, p. 408. For the name Ἑρμογᾶς, cf. *CMRDM*, I, no. 278.

4. Ramsay, Notebook B, p. 2, no. 74 (pl. XIII,6),

traces of letters
Passenniạ
L V S

5. Ramsay, Notebook B, p. 3, no. 75 (pl. XIII,5),

Σατρανία
Καρουιάλια
Σεκοῦνδα
καὶ Ζωσίμ-
[η] καὶ Διαδο-
[ύ]μενος
Μη(νὶ) εὐ(χήν).

For Zosime, see new inscription 40. The masculine Zosimos cannot be ruled out, cf. *CMRDM*, I, no. 280. For Diadoumenos in this series, see new inscription no. 33.

6. Ramsay, Notebook B, p. 4, no. 127 and p. 40, no. 132 (pl. XIII,4),

Μηνὶ Ἀσκαηνῷ
εὐχὴν
Μάρ̣κιοι Φιλήμων
καὶ Μᾶρκ[ος καὶ . . . . .]ων

7. Ramsay, Notebook B, p. 5 (pl. XIV,1),

C. Caesenn-
ius Proculu-
s cum uxore
sua L V S

For Caesennius, cf. *CMRDM*, I, no. 180, and new inscription no. 42.

8. Ramsay, Notebook B, p. 5 (pl. XIV,3),

Γ. Σερου<ί>λιο-
ς Τρόφιμος
Μ. εὐχή<ν>·

For Servilius, cf. *CMRDM*, I, no. 262. For Τρόφιμος, no. 272-276-285.

9. Ramsay, Notebook B, p. 5 (pl. XIV,2),

Λουκᾶς Μηνὶ
εὐχήν.

10. Ramsay, Notebook B, p. 7, no. 78 (pl. XIV,4; XLIX,1),

Λ. Οὐαλέριος
Σεντιανὸς τεκμ-
ορεύσας σὺν Βλάσ-
τῳ πραγματευτῇ
5 Μηνὶ εὐχ̣[ήν].

For Valerius, cf. *CMRDM*, I, nos. 227 and 237, new inscriptions, 23, 63, 109, 119, and Waldmann 5. The *pragmateutes* is probably a slave, as the *pragmateutes* of the Lydian inscription, *CMRDM*, I, no. 72 makes clear. This probably explains why he is not τεκμορεύσας as his master is. The action, whatever it was, seems to have been confined to free persons.

11. Ramsay, Notebook B, p. 9, no. 80 (pl. XIV,5),

Π. Αἴλιος Ἰουλιανὸς
μετὰ γυνεκὸς
καὶ Οὐραγ̣ός
Μηνὶ ε[ὐχήν].

12. Ramsay, Notebook B, p. 9, no. 82 (pl. XIV,6),

[. . .] Ἄττιος Οὐή-
[ριος] τεκμορεύ- or [-βιος]

[σ]ας μετὰ γυναι-
[κ]ὸς Μηνὶ Ἀσκαη-
νῷ εὐχήν.

For the possible names, see *CMRDM*, I, nos. 179, 215, and 252.

13. Notebook B, p. 10, no. 83, and Notebook A, p. 92 (pl. XIV,7).

[. . . . .]ιος
ΑΡΡΩ
Ἀσκαην[ῷ]

14. Ramsay, Notebook B, p. 10, no. 85 (pl. XIV,8),

[. . .]σουᾶτος
Ἀνθεῖος
[μετὰ] τέκνων
[Μηνὶ εὐχ]ή̣ν.

15. Ramsay, Notebook B, pp. 12-13, no. 87 (pl. XV,1),

καὶ Φλ.
Δικέ-
ου καὶ
Φλ. Μού-
σης καὶ
Παυλε-
νιανοῦ
Μηνὶ
εὐχήν
Λ. Φλάουιος Οὐῆλοξ τεκμορεύσας
[με]τ̣ὰ̣ Παυλίνης τῆς γυναικὸς καὶ παί[δω]ν
καὶ Αὐξάνοντος

For Αὐξάνων in this series, see *CMRDM*, I, no. 288, and new inscription no. 147; Μούσης, Zgusta, *Kl. P.*, p. 338.

16. Ramsay, Notebook B, p. 12, no. 87 (pl. XV,2),

Μ̣. Ο̣ὔ̣λ̣π̣ι̣-
ος Παυλ-
λεῖνος τε-
[κμορεύσας]
μ[ετὰ γυ-]
ν̣α̣ι̣κ̣ὸς
καὶ τέκνω-
[ν Μη]νὶ 'Ασ[κα-]
[ην]ῷ̣ εὐχ[ήν].

Paullinus, Levick, *AS* 1970, p. 38.

17. Ramsay, Notebook B, p. 13, no. 88 (pl. XV,3),

Λ. Σέντιος Μα-
ξιμος̣ Μη̣ν̣ὶ ε-
[ὐχήν]

This is exactly the same name as that of the dedicant of *CMRDM*, I, nos. 179 and 222. There is another Sentius in new inscriptions nos. 25 and 112 and a Sentianus in new inscription no. 10.

18. Ramsay, Notebook B, p. 14, no. 89 (pl. XVI,1).

'Α. Φλα̣ουών<ι>ος Ἥλιος ὑπὲρ Ποπλίου Φλα̣-
ο[υωνίο]υ 'Αλθινοῦ{υ} καὶ Ἡλίου καὶ
Ἡλ̣ά̣ρ̣ου τέκνων Μηνὶ 'Ασκαηνῷ̣
εὐχήν.

For Hilaris and related names, see my comments above on the reading of *CMRDM*, I, no. 241. For Helios as a personal name in this series, see *CMRDM*, I, no. 209 and new inscription no. 71. For the Flavonii, see Levick, *Roman Colonies*, pp. 114-116, and *CMRDM*, I, no. 176 and no. 294 as well as new inscription no. 95. This is the first of a number of inscriptions in which the vow is made expressly ὑπέρ a person, a category of inscriptions which previously had been curiously lacking in the Antiochene material. See also new inscriptions nos. 19, 44, 64, 69, 112, 121, 122, 123, 154.

19. Ramsay, Notebook B, p. 14 (pl. XVI,2),

Πρωτεὺς ὑ-
πὲρ τέ-
κνων Μηνὶ
εὐχήν

Like the preceding, this vow indicates on whose behalf it was made.

20. Ramsay, Notebook B, p. 15, no. 90 and Notebook A, p. 15, no. A 22 (pl. XVI,3),

Παῦλος Διονυσίου μετὰ γυ-
ναικὸς καὶ τέκνων Μηνὶ
Ἀσκαηνῷ εὐχήν.

21. Ramsay, Notebook B, p. 16, no. 91 (pl. XVII,1),

Π. Ἀνίκιος Γάλακτος
μετὰ γυναικὸς καὶ
τέκνων καὶ θρεπτῶν.

The dedicant is evidently a freedman of the Anicii, for whom see *CMRDM*, I, no. 275; *CMRDM*, III, A10; new inscriptions 108 and 156; and Levick, *Roman Colonies*, p. 117 f. The name Γάλακτος, however, is puzzling. For a freedman, a Roman citizen, one would expect the name in this position to be in the nominative, which our word clearly is not. If on the other hand it is to be taken as a patronymic, it is still odd, and I have so far been unable to find any instances of the use of Γάλα as a proper name.

22. Ramsay, Notebook B, p. 16, no. 92 (pl. XVII,2),

[l. . . . . .]ΦΟΣ
[. . . . .]ΔΙΟΣ
[. . . . .]Μην[ὶ]
[Ἀσκαην]ῷ εὐχ[ήν].

23. Ramsay, Notebook B, p. 17, no. 93 (pl. XVII,2),

Ἀντιπᾶς καὶ
Οὐαλέριος Γ̣α̣ί̣-
ου Μηνὶ Ἀσ-
καηνῷ εὐχήν.

For Valerius, see *CMRDM*, I, nos. 227, 237, and new inscriptions nos. 10, 63, 109, 119, Waldmann 5.

24. Ramsay, Notebook B, p. 18, no. 94 (pl. XVII,3; XLIX,2),

Μαρκ[. . . . .]
ουιος μετὰ [. .]
Μ[η]νὶ εὐχήν.

Although this is all there is room for on the naiskos which Ramsay gives a sketch of, it is hard to avoid the impression that there must have been another tablet to the right which contained the ends of the lines. If we are dealing here with Marcus Evius, then we have a turned around version of the name in *CMRDM*, I, no. 291. But the name is probably longer than that.

25. Ramsay, Notebook B, p. 19, bottom, and P. 21, no. 75, and Notebook A, p. 39, no. A 65 (pl. XVIII,1; L),

Γάιος Σέντιος
Μηνὶ εὐχήν.

For Sentius, see new inscriptions nos. 17, 112.

26. Ramsay, Notebook B, p. 21, no. 74 (pl. XVIII,2; L),

᾿Ακύλας ῾Ιλάρου
τεκμορεύ-
σας [. . . . .]

For the name (= Latin Aquila) see *CMRDM*, I, no. 192 and new inscription 141. There is a possibility that the mysterious name Αὔνμης, read hesitantly in no. 192, is actually a misreading for ᾿Ακύλας, in which case another possibly "native" name would disappear. This may indeed be the same inscription as no. 192. For Hilarus, etc., *CMRDM*, I, nos. 192, 241, new inscription 127.

27. Ramsay, Notebook B, p. 20, no. 97 (pl. XVIII,3),

Τ. ᾿Ια-
τρὸς
μετὰ γυναικὸ̣[ς]
καὶ τέ-
κνων.

Although Ἰατρός is not unparalleled as a proper name, I am not convinced that it should necessarily be so considered here, particularly as new inscription no. 39 has the word as an indication of profession.

28. Ramsay, Notebook B, p. 22, no. 98 (pl. XVIII,4),

Φλ. Παντά-
γαθος Μηνὶ Ἀ-
σκαην<ῷ> εὐχήν.

29. Ramsay, Notebook B, p. 22, no. 99 and p. 39, no. 131 (pl. XVIII,5),

Μάνιος λα-
χανοπώλη[ς]
Ἀσκαηνῷ
εὐχήν.

An interesting new record of a profession, to serve as a companion piece to the κοπτοπώλης of *CMRDM*, I, no. 283.

30. Ramsay, Notebook B, p. 24, no. 101 (pl. XIX,1),

	εὐαρέ-
L V S	[στ]ω[ς]
L. Veh[i]lius Ferox IIvi[r]	
et Petronia Paul[a]	
[uxor] eius	

For the Vehilii, see Levick, *Roman Colonies*, p. 65. Petronius is also a widespread name among the Romans of Antioch (e.g., new inscription no. 32). The inscription is valuable as another indication of Men-worship by highly placed persons in the Roman community.

31. Ramsay, Notebook B, p. 25, no. 103 and Notebook A p. 68, no. 165 (pl. XIX,2),

Μάξιμος Σηστύλλι-
ος μετὰ γυναικὸς

καὶ τέκνων Μηνὶ ’Ασκαηνῷ
εὐχήν.

32. Ramsay, Notebook B, p. 26, no. 105 (pl. XIX,3),

Μάξιμος
Πετρώνιος
Μηνὶ ’Ασ-
καηνῷ
5 εὐχήν.

33. Ramsay, Notebook B, p. 27, no. 107 (pl. XX,1),

V. L. V. RA. L Διαδούμενος
Ἑρμᾶ̣ υἱὸς τ̣εκμορ[εύσας]
εὐχήν.

The meaning of the Latin portion of this inscription is uncler. If Diadoumenos (for the name see new inscription no. 5) is τεκμορεύσας he would seem to be a free man, but since he has no Latin name, he must be a free citizen of the non-Roman community.

34. Ramsay, Notebook B, p. 28, no. 109 (pl. XX,2),

Σ̣ΓΑΝΝ ΟΝΗΟ
Μ(ηνὶ ’Α)σκαηνῷ ε(ὐχήν).

35. Ramsay, Notebook B, p. 28, no. 110 (pl. XX,3),

Κ. Ἑρμῆς μετὰ γυ-
ναικὸς καὶ τέκνων
τεκμορεύσας Μηνὶ
’Ασκαηνῷ εὐχήν.

Cf. the name Ἑρμᾶς in new inscription no. 33.

36. Ramsay, Notebook B, p. 28, no. 111 (pl. XX,4; LI,1),

Τέρτιος
’Ανθέστι-

ος Μηνὶ
εὐχήν.

For Ἀνθέστιος (= Antistius) see new inscription no. 55.

37. Ramsay, Notebook B, pp. 28-29, no. 112 (pl. XX,5),

Μηνὶ Ἀσκαηνῷ εὐχήν.

38. Ramsay, Notebook B, pp. 28-29, no. 113 (pl. XXI,1),

Γ. Οὐετούριος τεκμορεύσας με-
τὰ τῶν ἰδίων Μηνὶ Ἀσκαηνῷ εὐχήν.

For Veturius, see the new reading of *CMRDM*, I, no. 289. Ramsay, Notebook A, p. 32, no. A 55 has another fragment which seems to contain the same name.

39. Ramsay, Notebook B, p. 30, no. 115 (pl. XXI,2; LI,2; LII),

Ὑγεινὸς ἰατρὸς
τεκμορεύσας
μετὰ γυναικὸς καὶ
τέκνων
5 Μηνὶ Ἀσκαηνῷ
εὐχήν.

The aptly named doctor, apparently a free man, gives us a good example of another profession, and causes us to wonder whether ἰατρός is actually a proper name in new inscription no. 27.

40. Ramsay, Notebook B, p. 30, no. 116 (pl. XXI,3),

Ζωσίμη	Γάιος	Μην-
Υ̣ Μη-	ΑΝ με-	ὶ εὐ-
νὶ εὐχήν	τὰ υἱοῦ	χήν.

A nice instance of one crescent standing for one dedicant, two for two dedicants. For Zosime, see new inscription no. 5.

41. Ramsay, Notebook B, p. 31, no. 113 (pl. XXI,4),

Φ. Ἀγάθων Μηνὶ Ἀσκαηνῷ εὐχήν.

42. Ramsay, Notebook B, p. 32, no. 118 (pl. XXII,1; LIII,1).

Καισέν-
νιος Δίκος
μετὰ γυναι-
κὸς Μηνὶ ’Ασ-
καηνῷ εὐ-
χήν.

For the name, see *CMRDM*, I, no. 180, new inscription no. 7.

43. Ramsay, Notebook B, p. 33, no. 119 (pl. XXII,2),

Τ̣ΑΙΣΔΙΩ Σιγέου Μερκουρίου ΚΟΥ
Λ̣ΙΚ ΟΣΔΥΓΟΥΕΣΙ Γύλυς Γ̣εμινίου
Μηνὶ ’Ασκαηνῷ

For Mercurius, cf. no. 115 and the use of Ἑρμῆς as a proper name in new inscription no. 35. For Geminius, new inscription 148.

44. Ramsay, Notebook B, p. 34, no. 121 (pl. XXII,3),

Γ. Ἄννιος Νίγερ
ὑπὲρ τέκνων
εὐχὴν
Κοίντου καὶ Γαίου
Μηνὶ ’Ασκαηνῷ

This joins the list of ὑπέρ inscriptions. See new inscription no. 18.

45. Ramsay, Notebook B, p. 35, no. 122 (pl. XXII,4),

Θρέπτος Κ.Ταύρου
δοῦλος
μετὰ γυναι-
κὸς καὶ τέ-
κνων Μηνὶ
’Ασκαηνῷ εὐχήν.

The only avowed slave among this group of dedicants. Note that he is not τεκμορεύσας, and see the remarks made at new inscription no. 10.

46. Ramsay, Notebook B, p. 36, no. 123 (pl. XXIII,1).

Εὐγν<ώ>μων Μη[νὶ]
Ἀσκαηνῷ εὐχήν.

For the name, see new inscription no. 125.

47. Ramsay, Notebook B, p. 124 (pl. XXIII,2),

Διογένης
Μηνὶ Ἀσκα-
ηνῷ εὐχὴν

For the name, compare the dedicant of *CMRDM*, I, no. 90 (Lydian?).

48. Ramsay, Notebook B, p. 36, no. 125 (pl. XXIII,3),

Μηνὶ Ἀσκη-
νῷ εὐχὴν
τεκμορεύσας
Ἄττα̣λος μετὰ̣
5 γυναικὸς καὶ
τέκνων.

For the name, compare new inscriptions 51 and 108, and *CMRDM* II, AD 7, where Ramsay wanted to read Ἀττάου.

49. Ramsay, Notebook B, p. 38, no. 127 (pl. XXIII,4),

Μένανδρο-
ς ΠΑΡ̣ΓΙ Ἄδρα-
στος Μηνὶ
Ἀσκαηνῷ
5 εὐχήν.

50. Ramsay, Notebook B, p. 37, no. 126 (pl. XXIII,5),

Γάμος
Μηνὶ εὐχήν.

For the name, cf. *CMRDM*, I, nos. 195 and 215.

51. Ramsay, Notebook B, p. 38, no. 128 (pl. XXIII,6),

Μάνης 'Αττά-
λ̣ου
Μηνὶ 'Ασκα-
ηνῷ εὐχ[ήν].

For the name, cf. new inscriptions 48, 108, and *CMRDM*, II, no. AD 7.

52. Ramsay, Notebook B, p. 38 f., no. 129 (pl. XXIII,7),

Μηνὶ 'Ασκαηνῷ εὐχήν.

53. Ramsay, Notebook B, p. 39, no. 130 (pl. XXIII,8),

'Ιούλιος Εὐπρε-
πὴς καὶ Μακ[ε]-
δὼν 'Ιούλιος Μη-
νὶ 'Ασκαηνῷ εὐχήν.

For the name Makedon, see *CMRDM*, I, nos. 242 and 285, new inscription 149.

54. Ramsay, Notebook B, p. 40, no. 133 (pl. XXIV,1),

ΩΝΥΜΝ
εὐχήν

55. Ramsay, Notebook B, p. 41, no. 134 (pl. XXIV,2),

Γάιος 'Ανθέστιος
Κιλανεὺς Μηνὶ 'Α[σ]-
καηνῷ εὐχήν.

For the name, see new inscription no. 36. *Kilaneus* would indicate that the dedicant is a resident of the *Killanion pedion*, SSE of Antioch at the N. end of the Lake of Beyşehir. For political connections between Antioch and this area, see new inscription no. 73. For another, and more surprising ethnic in this series, see new inscription no. 69.

56. Ramsay, Notebook B, p. 42, no. 135 (pl. XXIV,3). All that is legible is

εὐχ̣[ή]ν̣.

57. Ramsay, Notebook B, p. 43, no. 136 (pl. XXIV,4; LIII,2),

Μαρ. Σατ.
Γαι̣λ. Μηνὶ εὐ-
[χ]ήν.

For abbreviated Greek names of this nature, see *CMRDM*, I, no. 258.

58. Ramsay, Notebook B, p. 45, no. 137 (pl. XXIV,5),

Σατορνῖνος με-
τὰ γυναικὸς
Μ̣ηνὶ εὐ-
[χ]ήν.

For Saturninus, see the abbreviation of the previous inscription and new inscription no. 2.

59. Ramsay, Notebook B, p. 47 (pl. XXIV,6),

Γάιος
Μηνὶ Ἀσ-
[κ]αηνῷ
εὐχήν.

60. Ramsay, Notebook B, p. 48 (pl. XXV,1),

L V [S] Marc(us) et Marcia L V S

61. Ramsay, Notebook B, p. 48 f, and Notebook A, p. 34, no. A 60 (pl. XXV,2),

Aulus
Voco-
nius
cum suis
L V S

A Voconius was governor of Galatia from 144 to 147 (Levick, *Roman Colonies*, p. 146) but as this man has no Greek component to his name, it is more likely that his family belonged to the original colonists.

62. Ramsay, Notebook B, p. 49 (pl. XXV,3; LIV,1),

Οὐεττιάριοι Κ. καὶ
Ἀττικιανὸς τεκμορεύσαν-
τες μετὰ τῶν ἰδίων θρεπτῶν
[Μ]ηνὶ εὐχήν.

See above (supplementary information no. 45) for the reconstruction which this new inscription has allowed for *CMRDM*, I, no. A 4.

63. Ramsay, Notebook B, p. 49, and Notebook A, p. 34, no. A 61 (pl. XXV,4),

Ἀσκλήπιος
Οὐαλερίου
Μαξίμου
Μηνὶ εὐχήν.

Asklepius as a personal name is not unattested (five instances already in Pape-Benseler), but it is probably no coincidence that it is borne here in a series of inscriptions which contains at least one (no. 39) and possibly a second (no. 27) dedication by a doctor, and in which there is also a dedication to the god Asklepius (no. 74). Medicine seems to have been particularly on people's minds—no wonder—when they went to the temple. For the name Valerius, see *CMRDM*, I, nos. 227 and 237, new inscriptions nos. 10, 23, 109, and 119 and Waldmann 5.

64. Ramsay, Notebook B, p. 49 (pl. XXV,5),

Κομίνιος ὑπὲρ τέκνων κα̣ὶ θρ-
επτ̣οῦ Κάρπου Μην[ί]

Another inscription on behalf of a person. See the list at new inscription no. 18. For Κάρπος as a name, see *CMRDM*, II, no. AD 7 and *CMRDM*, I, no. 253.

65. Ramsay, Notebook B, p. 51, no. 61 (pl. XXV,6),

T. Fl. Rufus
L. Fl. Tittianu[s]

66. Ramsay, Notebook B, p. 54, no. 162 (pl. XXVI,1).

Λ. Ταρούτι-
ος Μαρκέλλ(ος)
ΠΡΟ̣[. . . Μ(ηνὶ)] 'Α(σκαηνῷ ε(ὐχήν).

67. Ramsay, Notebook B, pp. 54-55, no. 171 (pl. XXVI,2),

Marcellus III
Thallus
Zoticus
Euretus
L V S

For the name, Marcellus, see the preceding inscription, *CMRDM*, I, nos. 286 and 291, and new inscription 108. For Zoticus, *CMRDM*, I, nos. 274 and 280.

68. Ramsay, Notebook B, p. 54, no. 176 (pl. XXVI,3),

[. . . .]Ο̣ΛΛ
[. . . .]Ν̣ΕΙΟ
[. . . .]ΙΕΝΕ
[. . . .]Λ̣ΟΥ
5 [Μην]ὶ ε̣ὐχήν.

69. Ramsay, Notebook B, p. 55, no. 174, and Notebook A, p. 102 (pl. XXVI,4),

'Αρτέμων Παπίου Δοκιμεύ[ς]
ὑπὲρ τέκνων Μηνὶ 'Ασκαην-
εὐχήν ῷ

For a list of inscriptions on behalf of a person, see new inscription no. 18. For 'Αρτέμων, cf. the dedicant of *CMRDM*, I, no. 85 (Lydia) also new inscription no. 125. Δοκιμεύς appears to be an ethnic, like the Κιλανεύς of new inscription no. 55. It is probably to be derived from the city of Docimium in N. Phrygia, but it is significant to quote here what is said by Stephanus Byzantius s.v. Δοκίμειον, τὸ ἐθνικὸν Δοκιμεύς κατὰ τέχνην, κατὰ δὲ τὴν συνήθειαν Δοκιμηνός.

It is really not surprising that in a cult with all the traces of deliberate archaism shown by this one things are done κατὰ τέχνην. Παπίου is listed as a native name in Zgusta, *Kleinasiatische Personennamen*, pp. 410-412.

70. Ramsay, Notebook B, p. 56 (pl. XXVI,5),

[. . . . .]PAN
[τεκμο]ρεύ-
[σα. . .Μηνὶ ἐ]πηκόῳ
[εὐχήν].

For Men ἐπήκοος, see *CMRDM*, I, no. 280, and 272-276-285.

71. Ramsay, Notebook B, p. 57, no. 144 (pl. XXVI,6),

Εὔξενος Συ̣[. . . . .]
[Ε]ὔπορος καὶ Ἥλιος τεκμορεύ-
σαντες Μηνὶ Ἀσκαηνῷ εὐχῆ̣[ν].

For Ἥλιος as a proper name, see *CMRDM*, I, no. 209; new inscription no. 18.

72. Ramsay, Notebook B, p. 57, frag. 5 (pl. XXVI,7),

τεκμ[ορεύσαν-]
τες Μη[νὶ . . . .]

73. Ramsay, Notebook B, p. 60, no. 207 (pl. XXVII,1).

[. . . .]Λ[. . . . .]
ΑΠΟΛΛ[. . .θ]έμιδ[ι] ?
γεν[ό]μενο[ς]
παρα[φ]ύλαξ
Ἀντιοχ[έ]ων καὶ
5 Κιλλανί[ο]υ Πεδίου

[. .]ΙΠΙΛ [.] τήν τ[ε ὀ-]
[ροφὴν καὶ]τὸν ἀε[τὸν]
[. . . . .]αν θε[ῷ]

For the παραφύλακες, apparently a kind of board of police officals appointed by the cities of Asia Minor to control affairs in the countryside under their jurisdiction, see the lists at Dittenberger, *OGIS*, no. 485 and Preger, *Ath. Mitt.*, 19, 1894, p. 307, note 1. The most interesting document concerning these officials is that published by Anderson, *JHS*, 17, 1898, p. 411, no. 14 (= Dittenberger, *OGIS*, 527) in which the παραφύλακες of Hierapolis in Phrygia are rebuked by the people of the city for making illegal exactions from the inhabitants of the *komai*, and for extorting honors from them against their will. For more recent work on παραφύλακες, see the list, s.v., in *Index du Bulletin Épigraphique, 1938-1965*, Paris, 1972.

I have reservations about Ramsay's restoration in line 2, as I would rather expect the name of one of the dedicants' father in the genitive.

As the inscription was found in the sanctuary, according to Ramsay's indication, there can be little doubt but that we have here recorded the gift to the temple, by the παραφύλαξ and others (the verb is in the 3rd plural), of adornments to Men's temple, including, if Ramsay's restoration is correct, a new roof and—unfortunately we are unable to decide—either a new gable, or a decorative figure of an eagle adorning the temple.

74. Ramsay, Notebook B, p. 61, no. 219 (pl. XXVII,2),

[’A]σκληπι-
[οῦ σ]ωτῆρος
[. . . .]ION[. .]

This too was found in the sanctuary, and shows an interesting connection between Men and another deity, a subject to which we shall return in the conclusions. Compare the name of the dedicant in new inscription no. 63, and the remarks made there.

75. Ramsay, Notebook B, p. 61, no. 206 (pl. XXVII,3),

Τειμόθεος
τέκμορ ποίσας
Μηνὶ εὐχήν.

For the name, cf. *CMRDM*, I, no. 267. As the two inscriptions appear on the same page of Ramsay's notebook, and thus must have been found close to each other, the dedicant may be the same person in both cases.

Ramsay (*JRS*, VIII, p. 138) made much of this apparent paraphrase of τεκμορεύσας (without ever publishing the inscription fully), to try to explain the exact nature of this action, but is justifiably and roundly criticized by Ruge, s.v. *Tekmoreioi*, *RE*, II, v. 1, cols. 167-168 (who, however, gives a false reference to *JHS*, not *JRS*).

76. Ramsay, Notebook B, p. 61, no. 143 (pl. XXVII,4),

Π. ΙΛ[. . . . .]
Μην[ὶ. . . . .]

77. Ramsay, Notebook B, p. 61, no. 231, and Notebook A, p. 111, frag. 65 (pl. XXVII,5),

Λ. Οὐμβ[ρικιανὸς]
Μηνὶ [. . . . . . . εὐ-]
χαρ[ιστήριον]

for the name, cf. *CMRDM*, I, no. 191. Εὐχαριστήριον is my restoration on the basis of new inscription no. 137 and of the Lydian material. (Cf. *CMRDM*, III, p. 18).

78. Ramsay, Notebook B, p. 66, frag. 8 and no. 237, Notebook A, pp. 18, 91, and 104, no. A 27 and frag. 16 (pl. XXVII,6),

Κ. Φλ[αουωνί]ου ?
Ο̣ΡΛ̣ΤΙ[. . . . .]Λ̣Ν
μετὰ [. . . . . .]
τος καὶ Εὐτυχῆ-
δος ἰδίων τε-

κμορεύσας
Μηνὶ Ἀσκαηνῷ
εὐχήν.

The restoration in the first line is my own. For the Flavonii, see comments at new inscription no. 18.

79. Ramsay, Notebook B, p. 66, no. 222, and Notebook A, p. 99 (pl. XXVII,7),

[. . . . . .Στ]ρατονίκη Ἀπολλωνίου
[. . . . . . .ὑ]π̣ὲρ Μενελέως τοῦ
[υἱοῦ? Μηνὶ] θεῷ εὐχήν.

For dedications on behalf of a person, see the list at new inscription no. 18.

80. Ramsay, Notebook B, p. 66, no. 221, and Notebook A, p. 109 (pl. XXVII,8),

Π. Πετρώ[νιος με-]
τὰ γυναι[κός. . . .]

For other Petronii, see new inscriptions nos. 30 and 32.

81. Ramsay, Notebook B, p. 67, no. 230 (pl. XXVIII,1),

C. Ulpius Baibianu[s]
PI SILII VS PA[.] LL
ẹṭ Vḷpiạ Corn[el-]
ia Sor(or) L V S

This is a dedication by the well-known agonothete, cf. *CMRDM*, I, nos. 164-167, his sister, and another person whose name appears to be undecipherable. It is mentioned by Anderson in *JRS*, III, 1913, p. 287. For Cornelia, *CMRDM*, I, no. 256.

82. Ramsay, Notebook B, p. 70, no. 81 and Notebook A, p. 37, no. A 63 (pl. XXVIII,2),

Αἴλιος
Ἄβας

μετὰ τῶ-
ν ἰδίων
5 Μηνὶ Ἀσ-
καηνῷ
εὐχήν.

83. Ramsay, Notebook B, p. 73, no. 88 (pl. XXVIII,3),

Ἀλέξανδρος Γαουίου
Ἀλεάνδρου τεκμο-
ρεύσας μετὰ γυναικὸς
καὶ τέκνων τὸ γʹ Μηνὶ
5 Πατρίῳ εὐχήν.

The expression τὸ γʹ resembles τὸ βʹ in *CMRDM*, I, no. 264 (cf. also *CMRDM*, I, no. 262). It is unclear just what the adverbial phrase modifies. For Men Patrios in dedications, see *CMRDM*, I, nos. 263, 266, 270, 288, 290 and new inscriptions nos. 107, 127.

84. Ramsay, Notebook B, p. 73, no. 89 (pl. XXVIII,4),

Μ. Οὐέττιος
μετὰ [γ]υναι-
κὸς Μ(ηνὶ) Ἀ(σκαηνῷ) ε[ὐχήν].

For Vettius, see *CMRDM*, I, nos. 263 and 289, new inscriptions nos. 88, 104.

85. Ramsay, Notebook A, p. 1, no. A 1, and p. 13 (pl. XXVIII,5),

Μ. Ἀντώνιος Ῥοῦ-
φος μετὰ γυναικὸς
καὶ τέκνων Μηνὶ Ἀσκαηνῷ
εὐχήν.

For Antonius, see *CMRDM* I, nos. 197 and 256.

86. Ramsay, Notebook A, p. 2, no. A 4 and p. 12 (pl. XXIX,2),

Κλα[ύδ]ιοι
[Δ]όκιμο[ς μετὰ] γυναικὸς καὶ

[Εὔπορος μετὰ γ]υναικὸς
καὶ τέκν[ων. . . . .] τέκνου
5 τεκ[μορεύσαντες Μηνὶ ᾿Α]σκαηνῷ
[εὐχήν].

The restoration is made by comparison with *CMRDM*, I, no. 277, for which see above. *Euporos* also occurs in new inscription no. 71.

87. Ramsay, Notebook A, p. 3, no. A 5 (pl. XXIX,1),

[. . . . . ε]ὐ̣χήν
[. . . . .]ΤΩ
ΤΙ̣[. . . . τεκμο-]
ρεύ[σας μετὰ γυ-]
5 ναι[κὸς . . . . .]
καὶ τ̣[έκνων]

88. Ramsay, Notebook A, p. 3, no. A 6 (pl. XXIX,3),

Κ. Οὐετ[ούριος ᾿Αλέξανδ-]
ρος τεκμ[ορεύσας μετὰ γυναι-]
κὸς καὶ τέ[κνων . . . .]

For Veturius, see new inscription no. 38, and *CMRDM*, I, no. 289. Vettius is also possible (*CMRDM*, I, nos. 263, 269 and new inscriptions 84 and 104), but is probably too short.

89. Ramsay, Notebook A, p. 10, no. A 15 (pl. XXIX,4),

Μάρκος Μ$\overset{ρ-}{α̣}$
κου [τε]κμο-
ρεύσ[α]ς μετὰ
τέκνων Μη-
5 νὶ ᾿Ασκαηνῷ εὐχήν.

90. Ramsay, Notebook A, p. 13, no. A 18 (pl. XXIX,5),

[τεκμ]ο̣ρεύ̣[σα. . .]
[᾿Ασκ]αηνῷ [. . . .]

91. Ramsay, Notebook A, p. 13, no. A 20 (pl. XXX,1),

[. . . . .]EM
[τε]κμορε[ύσα. . .]
[’Α]σκα[ηνῷ̣]
ε̣[ὐχήν].

92. Ramsay, Notebook A, p. 18, no. A 25 (pl. XXX,2),

’Επίκτητο[ς με-]
τὰ γυναι [κός]

93. Ramsay, Notebook A, p. 18, no. A 26 (pl. XXX,3),

IK [. . . . .]
τεκ[μορεύ]σας
[Μ]ηνὶ ’Ασκ[αηνῷ̣]
εὐχήν.

94. Ramsay, Notebook A, p. 18, no. A 29 and p. 104, frag. 57 (pl. XXX,4),

[. . . . .]λιος
[. . . . .]ου υἱὸς
[τεκμορ]εύσας
εὐ[χήν]

95. Ramsay, Notebook A, p. 18 f., no. A 31, and p. 104 (pl. XXX,5),

Λ. Φλαο[υώνιος Μά-]
ξιμος μ̣[ετὰ γυναι-]
κὸς καὶ τ̣[έκνων]
Μηνὶ ’Α[σκαηνῷ̣]
εὐ[χήν].

For Flavonius, see *CMRDM*, **I**, nos. 176 and 294, new inscription no. 18.

96. Ramsay, Notebook A, p. 19, no. A 33 and p. 94 f. (pl. XXX,6),

Λ. Κ̣[αλπόρνιος ’Αγαθή-]

μερος Γ̣α̣[ίου υἱὸς μετὰ]
καὶ τέκνων [Καλπορν.]
Παυλείν[ης καὶ Καλπορν.]
'Αγαθημέ[ρου τεκμορευ-]
σάντων [Μηνὶ θεῷ 'Ασκα-]
ηνῷ ε[ὐχήν].

A dotted K is very little to go on, but Calpurnius is admittedly a common name at Antioch. See Levick, *AS* 1970, p. 35 and further references; *CMRDM*, I, nos. 226, 265, and 280; new inscriptions nos. 126 and 131. Ramsay also at first suggested Κομίνιος, for which see new inscription no. 64.The use of τεκμορευσάντων in the genitive plural is unparalleled, and specifically includes the children in the group which performed this mysterious action.

97. Ramsay, Notebook A, p. 24, no. A 37 (pl. XXX,7),

[τεκμορεύ]σας μετὰ γυ-
[ναικὸς καὶ] τέκνων
[Μηνὶ 'Ασκαη]νῷ εὐχήν.

98. Ramsay, Notebook A, p. 24, no. A 40 (pl. XXXI,1),

? [Mnes]icles et Patro-
[clus] fratres L V S

99. Ramsay, Notebook A, p. 24, no. A 44 (pl. XXXI,2),

[Μηνὶ] 'Ασκαηνῷ εὐχ[ήν]
[. . . . .] Μαξιμ[. . .]
[. . . . . 'Α]σκα[νι. . .]

In the last line, I prefer to see a form of the proper name Askanios than a repetition of the divine epithet. Cf. *CMRDM*, I, no. 214.

100. Ramsay, Notebook A, p. 25, no. A 46 (pl. XXXI,3),

[. . . . . . .]ΣΜΕΝ[. . . .]
[τεκμ]ορεύ[σα. . . . .]

101. Ramsay, Notebook A, p. 25, no. A 45 (pl. XXXI,4),

L. Caecilianu[s]

The sketch lets us know that this is a dedication to Men.

102. Ramsay, Notebook A, p. 28, no. A 50 (pl. XXXI,6),

[Λούκι]ο̣ς ᾿Αλ[λ-]
[α]ῖ̣ος Λουκίου υ[ἱ-]
ὸ<ς>καὶ Κοίντος ᾿Αλ-
λαῖος υἱὸς Μην[ὶ]
εὐχήν.

103. Ramsay, Notebook A, p. 29, no. A 51 (pl. XXXI,5),

Traces of letters
[. . . . .]IKAI
[τεκμορε]ύ̣σας
[. . . . . εὐ]χήν.

104. Ramsay, Notebook A, p. 32, no. A 53 (pl. XXXI,7),

Λούκιος Οὐέττιο[ς]
μετὰ γυναικὸς κ-
αὶ τέκνου Μηνὶ
εὐχήν.

For the name see, *CMRDM* I, nos. 263 and 269, and new inscriptions nos. 84 and 88.

105. Ramsay, Notebook A, p. 32, no. A 54 (pl. XXXII,1),

[. . . . .]ΟΣΚΑ[. . . . .]
[. . .]κ̣αὶ Γάιος [. . .]
[μετ]ὰ γυναικ[ὸς Μη-]
[νὶ ᾿Ασκ]αηνῷ ε[ὐχήν].

106. Ramsay, Notebook A, p. 32, no. A 56 (pl. XXXI,9),

[. .]ΛΙΑΙ[. .]
Μη̣[νὶ]

Ἀσκ[αηνῷ]
ε̣[ὐχήν].

107. Ramsay, Notebook A, p. 33, no. A 58 (pl. XXXI,8),

[Ἀ]σκα[ηνῷ]
[Μη]νὶ Πατ[ρίῳ]
[εὐ]χήν.

If Ramsay's restoration is to be trusted, this is the first occurrence of *Askaenos* and *Patrios* together in the same inscription. Cf. however, the occurrence of -σκα- as a personal name element in no. 105. For *Patrios*, see *CMRDM*, I, nos. 263, 266, 270, 288, 290 and new inscriptions 83 and 127.

108. Ramsay, Notebook A, p. 40, no. A 66 (pl. XXXII,2),
M. Fannius Marcellus T. Flavi[us........................]
T. Flavius Anicius Attalus T. Flavius Iu[stus armamen]-
tari (*trace*) M. cum telis votivis veteribu[s...................]

For the name Marcellus, cf. *CMRDM*, I, nos. 286, 291, new inscriptions 66 and 67. For the Anicii, *CMRDM*, II, no. 275, *CMRDM*, III, no. A 10, and Levick, *Roman Colonies*, p. 117. The conjecture in the second line of this inscription is due to G. Maresch. For the name Attalus, see *CMRDM*, II, no. AD 7, new inscriptions nos. 48 and 51. This interesting inscription informs us further about the cult-furniture, and should come as no particular surprise in view of Men's frequent appearance as a military god, (cf. *CMRDM*, III, p. 106) and the fact that at Antioch his statue held a figure of victory. Cf. also the apparent shields on the temple of Men at Prostanna. (*CMRDM*, II, pp. 117-118; III, p. 121).

109. Ramsay, Notebook A, p. 40, no. A 67 (pl. XXXII,3),

Δία Ἡλιοπο[λί]την
Οὐαλ. Νείκανδρος
εὐξάμενος
ἀφιέρωσεν.

For Valerii, see *CMRDM*, I, 227, 237, new inscriptions 10, 23, 63, 119, and Waldmann 5. Since this inscription is recorded as having been in the sanctuary, it is related to Men, and shows an interesting new connection of Men with another divinity, namely Zeus of Heliopolis (Baalbek), a cult favored by the Romans in the 2nd and 3rd centuries A.D. Other forms of Zeus are common enough in combination with Men. For this particular Zeus, see R. Fleischer. *Artemis von Ephesos*, pp. 326-369. For statues of one god in another's sanctuary, see *CMRDM*, III, p. 3, note 11. As the dedication is the result of a vow, one may well ask to whom the dedicant prayed. Asclepius and the Nymphs are also present in Men's sanctuary, and this whole matter will be discussed below.

110. Ramsay, Notebook A, pp. 42 and 88, frag. 35 (pl. XXXII,4),

ṢMUSAỊ
TREỊ

Connected with Men by what is visible of the representation on the stele.

111. Ramsay, Notebook A, p. 44, no. 4 (pl. XXXII,5),

Νέων μετὰ γυναικὸς καὶ τέκνων Μηνὶ ᾿Ασκαηνῷ
εὐχήν.

112. Ramsay, Notebook A, p. 44, no. 3 (pl. XXXIII,1),

L. Sen. Mar-
cellus
pro f(ilio)
L V S

For Marcellus, see *CMRDM*, I, nos. 286 and 291, new inscription 108. For Sentius, new inscriptions 17 and 25. For dedications on someone's behalf, see the list at new inscription no. 18.

113. Ramsay, Notebook A, p. 45, no. 5 (pl. XXXIII,2),

Μᾶρκος
Μουνήτ-

<ι>ος
Μηνὶ ’Ασκαηνῷ
εὐχήν.

For Munetius, Munatius, see Levick, *Roman Colonies*, p. 81, note 2; p. 96; p. 98; p. 117, note 1.

114. Ramsay, Notebook A, p. 45, no. 6 (pl. XXXIII,3),

[’Α]π[ώ]νιος μετὰ γυ-
ναικὸς καὶ τέκνων
Μηνὶ ’Ασκαηνῷ
εὐχήν.

For Aponius, see new inscription no. 133.

115. Ramsay, Notebook A, p. 47, no. 9 (pl. XXXIII,4),

Μερκούριος μετὰ Κυρίωνος
καὶ γυναικὶ καὶ τέκνοις Μη-
νὶ εὐχήν.

For Mercurius, see new inscription no. 43. The grammar of this inscription is remarkably bad. *Meta* and the dative is here no genuine archaism, but a confusion with *syn*. Cf. the opposite examples furnished by G. Laminger-Pascher, *Index Grammaticus*, II, p. 120, of *syn* and the genitive.

116. Ramsay, Notebook A, p. 52, fr. 36 (pl. XXXIII,5),

[Πο]πλίου
[υἱ]ὸς Μη-
[ν]ὶ εὐχήν.

117. Ramsay, Notebook A, p. 53, no. 121 (pl. XXXIV,1),

Κοίντος ῎Αττιος Με[. . . . .]μ-
[. . . . . ε]ὐχήν.

This inscription clearly goes with and is entered by Ramsay next to *CMRDM*, I, no. 232.

118. Ramsay, Notebook A, p. 54, no. 164 (pl. XXXIV,2),

Μ. εὐχήν.

119. Ramsay, Notebook A, p. 54, no. 172 (pl. XXXIV,3),

[Οὐ]αλέριος
[. .] Κοιντ[. .]
[. .] Μ̣ηνὶ[. .]

For Valerius, see *CMRDM*, I, no. 227, 237, new inscriptions nos. 10, 23, 63, 109, Waldmann 5.

120. Ramsay, Notebook A, p. 56, fr. 37 (pl. XXXIV,4),

traces of letters
κος τεκμορεύ[σας με-]
τὰ γυναικὸς κ[αὶ τέ-]
κνων Μηνὶ ’Ασκα[ηνῷ]
εὐχήν.

121. Ramsay, Notebook A, p. 56, no. 185 (pl. XXXIV,5),

[. . . . .]ος Κείπιος
[Κ]ο̣ἰ̣ντου ὑὸς ὑπὲρ τ-
έκνων καὶ ἀδελ-
φοῦ Μηνὶ ’Ασκαη-
νῷ εὐχήν.
traces of letters below

For Κείπιος, see *CMRDM*, I, no. 247.

For a listing of dedications on behalf of a person, see the list at new inscription no. 18.

122. Ramsay, Notebook A, p. 56, fr. 41 (pl. XXXIV,6),

Διοφα̣ν̣[τ. . . .]
Διοφ[αντ. . . .]
ὑπὲρ [. . . . . .]
Μην̣[ὶ. . . . . . .]

For a listing of dedications on behalf of a person, see the list at new inscription no. 18.

123. Ramsay, Notebook A, p. 58, no. 186, also p. 98 (pl. XXXIV,7),

[ὑπὲρ Ἰο]υ̣λιανοῦ
[τοῦ υἱοῦ Λ]έανδρος
[τρὶς τεκμο]ρεύσας
[Μηνὶ Ἀσκαηνῷ] εὐχήν.

For dedications on behalf of another person (here only conjecturally), see the listing at new inscription no. 18.

124. Ramsay, Notebook A, p. 61, no. 117 (pl. XXXIV,8),

Τίτιος Δερέκιος μετὰ γυναικὸς καὶ
τέκνου, Ῥοῦφος Δερέκιος μετὰ γυναικὸς
καὶ Κοντᾶ̣ς ὁ ἀδελφὸς Μηνὶ εὐχήν.

125. Ramsay, Notebook A, p. 62, no. 113 (pl. XXXV,1; LIV,2),

Μᾶρκος καὶ Εὐγνώμων καὶ Μεκιο[. . . . .]
[. .]ΣΛΛΑΚΙΣΛ[. . . . .]τ̣άτων ἐμῶν συγγενέ[ων]
[. .]ος καὶ Εὐ[. . . . . . .]Ι καὶ Ἀρτέμωνος
[. .]τιχος[. . . . . .Μ]ηνὶ Ἀσκαηνῷ εὐχήν.

For Εὐγνώμων see new inscription no. 46. For Ἀρτέμων, new inscription no. 69. The word συγγενής is used only here in this series of inscriptions.

126. Ramsay, Notebook A, p. 63, no. 122 (pl. XXXV,2),

Α. Καλπούρνι-
ος Φρόντων ε′
τεκμορεύσας μ
γυναικὸς καὶ θρεπτοῦ
Μηνὶ Ἀσκαηνῷ εὐχήν{ν}.

For Calpurnii, see *CMRDM* I, 226, 265, 280, new inscriptions nos. 96 and 131. For Fronto, new inscription 140.

127. Ramsay, Notebook A, p. 64 f., no. 205 = A8 (pl. XXXVI). A much-fragmented piece of stone, with inscription restored by Ramsay as follows,

Μ̣[ηνὶ] θ̣εῷ Πατρίῳ θυμέλην [ταύτην]
ἀν[έθη]καν π̣[ά]ν̣τες ἴσω̣[ς καὶ πάντ]ες
ἐπὶ λ̣ιτα̣[ῖσιν ἴσαι]σιν. ἐκ [γὰρ . . οἴ]κ̣οιο
φίλου χρησ[τοῖο] τροφῆος εὐξάμενοι πάν-
5 τες ἀπεδώκαμεν ὡς ἔθος ἐστὶν καὶ λύ-
τρον ἁγνείης τοὺς πλοκάμους [. . . . .]
Μᾶρκος ῞Ιλαρος ᾿Επιτύνχ̣[ανος]
[Πε]ιθ̣έρως Λουκίλι[ος]

The inscription is semi-metrical. It is hard to tell from the drawing just what is original and what restored. The document records an offering of τρόφιμα to Men by five θρεπτοί in honor of their τροφεύς. Calder restores the end of the third line as follows (cited by Ramsay), ἐκ [δόμου ᾿Αντιό]χοιο.

For θυμέλη, see *CMRDM*, I, no. 252 in Ramsay's new reading. For ῞Ιλαρος and related names, see *CMRDM*, I, nos. 192 and 241, new inscription no. 26. The phrase λύτρον ἁγνείης reminds one of the vocabulary of the Lydian inscriptions (cf. *CMRDM*, III, pp. 21-22) but is differently used. The rite of cutting hair is probably a deliberate archaism, like so much else in this cult. For Patrios in votive inscriptions, see *CMRDM*, I, nos. 263, 266, 270, 288, 290, and new inscriptions 83 and 107.

128. Ramsay, Notebook A, pp. 70 and 111, no. 233 (pl. XXXVII,1),

[. . . . . .]λ̣ί̣ο̣υ̣ Οὐλου̣μν̣ί̣[ου. . . . .]
[τεκμ]ορεύσας μετὰ ἀδ[ελφῶν]
[᾿Ο]ν̣ησίμου καὶ Αὐ[. . . . .]
[. . .]νος καὶ Γαιω[. . . . .]
5 [᾿Ασ]καηνῷ
εὐχήν.

The second drawing is less clear than the first at the end of the second line, and Ramsay suggests μετὰ υἱῶν. The following suggested restorations were made for the first line,

[ὁ κ]α̣ί̣ Οὐουλούμνιο[ς . . . . .]
[. . .]λ̣ίου Οὐ<ο>λουμνίο[υ . . . .]

For ᾿Ονήσιμος see *CMRDM*, I, no. 243, and new inscription 133.

129. Ramsay, Notebook A, p. 71, fr. 43 (pl. XXXVII,2),

[. . .]AN[. . .]ΣOΥI
[τεκ]μορεύσαντες
[’Ασκα]ηνῷ εὐχήν.

130. Ramsay, Notebook A, p. 78, no. 236 (pl. XXXVII,3),

Ἡ συνοδί[α . . . .]
καὶ Σύντροφ[ος . . . . . τεκ-]
μορεύσαν[τες . . . .]
καὶ τέκνου [. . . . .]

For συνοδία see *CMRDM*, I, nos. 183 and 193. It is also possible that the plural noun σύντροφοι is to be restored, particularly in view of the apparently masculine plural participle.

131. Ramsay, Notebook A, p. 82, no. 168 = Levick, *AS* 1967, p. 118, no. 47, (pl. XXXVII,4). This inscription can now be shown to have something definite to do with Men-cult, something already made likely by Levick's description of it as being flanked by pilasters with crescents. Ramsay read,

Καλ-
πούρ-
νιος
’Αγαθ-
<ί>ων-
ος
[’Ασ]καηνῷ εὐχή[ν]

For the Calpurnii, see listing at new inscription no. 126.

132. Ramsay, Notebook A, p. 83, no. 163 (pl. XXXVIII,1),

Θεοῦ Μηνὶ εὐχήν.

The grammar is even more uneducated than that of new inscription no. 115.

133. Ramsay, Notebook A, p. 83, no. 161 (pl. XXXVIII,4),

'Ονήσιμο-
ς 'Απωνίου 'Ιουλιτ-
τιανο<ῦ> τεκμορ-
εύσας Μηνὶ
5 εὐχήν

For 'Ονήσιμος, see *CMRDM*, I, no. 243, and new inscription no. 128. For Aponius, see new inscription no. 114.

134. Ramsay, Notebook A, p. 84, frag. 46 (pl. XXXVIII,2),

traces of letters
τεκ[μορεύ-]
σας [. . . . .]

135. Ramsay, Notebook A, p. 84, frag. 45 (pl. XXXVIII,3),

[. . . . .]I
[. . . . .]ΟΣ
[τεκ]μορεύ-
[σας] Μηνὶ
5 [εὐχή]ν.

136. Ramsay, Notebook A, p. 88, no. 280 (pl. XXXVIII,5),

[ὁ δεῖνα κατ'] ἐπιταγὴν ὑ[πὲρ γυν-]
[αικὸς καὶ τέκνων] νύμφαις εὐχήν.

Again, not a dedication to Men, but another proof of other gods being worshipped in his sanctuary. All such cases will be treated together at the end. Also the first instance in Antioch of the phrase so common in the Lydian material, κατ' ἐπιταγήν. (Cf. *CMRDM*, III, pp. 22-24.) Ramsay comments, "Obviously from the little fountain."

137. Ramsay, Notebook A, p. 91, no. 238 (pl. XXXVIII,6),

Μηνὶ εὐ-
χαριστήρι-

ον
[κα]τὰ ὄναρ.

For εὐχαριστήριον, see new inscription no. 77. The phrase κατὰ ὄναρ is previously unrecorded in a Men-context, but to be expected in view of the frequent κατ᾽ ἐπιταγήν of the Lydian material, which is likely to be interpreted as a dream command in a number of cases. In general, the Antiochene material now shows more resemblance than previously to the Lydian, as a result of these new inscriptions.

138. Ramsay, Notebook A, p. 94, and p. 131, frag. 51 (pl. XXXVIII,7),

[. . . .]N[. . . . .]
[Π]ρεισκιαν[ὸς]
[τε]κμορεύσ[ας]
[᾿Ασκα]ηνῷ εὐ[χήν].

139. Ramsay, Notebook A, p. 95, fr. 52 (pl. XXXIX,1),

[. . . . .]DIUS SE[. . . . .]
[. . . . . L.] V. S.

There is the following comment in the margin, "Perhaps ODIUS or ADIUS, not IDIUS, UDIUS, or EDIUS."

140. Ramsay, Notebook A, p. 96, no. 276 (pl. XXXIX,2),

Μηνὶ ᾿Ασ [καηνῷ]
εὐχὴν [Γ. Ἤ-]
ουειος [Φρόντ-]
ων τε [κμορεύ-]
5 σας μετὰ γυνα̣ι [κός]

For Evius, see *CMRDM*, I, nos. 291 and perhaps 287, Levick, *Roman Colonies*, p. 65. For Fronto, new inscription no. 126.

141. Ramsay, Notebook A, p. 102, frag. 55 (pl. XXXIX,3),

M. ᾿Ακύλα[ς]

For the name, see *CMRDM*, I, no. 192 and new inscription no. 26.

142. Ramsay, Notebook A, p. 106 and 136, fr. 76 (pl. XXXIX,4),

[. . . . .]ΟΣ[.]ΕΣ[. . . . . .]
[τεκμορ]εύσ[α]ς
[μετὰ θυγ]α̣τρὸς Λ̣α[οδίκης]
[. . . . Μ]ηνὶ̣ εὐ[χήν.]

143. Ramsay, Notebook A, p. 108, fr. 61 (pl. XXXIX,5),

traces of letters
τεκ[μορεύσας Μη-]
νὶ ’Ασ[κα̣ηνῷ̣ εὐχήν.]

144. Ramsay, Notebook A, p. 109, fr. 64 (pl. XXXIX,6),

τεκμ[ορεύσαντ-]
ες Μη[νὶ . . . . .]
εὐχ[ήν].

145. Ramsay, Notebook A, p. 110, fr. 65 (pl. XXXIX,7),

Α, *followed by traces*
[Κ]οίντου υἱοὶ [τε-]
[κμορεύσα]ν̣τες Μην[ί]

146. Ramsay, Notebook A, p. 129, fr. 68 (pl. XXXIX,8),

[τεκμορε]ύσαν[τες]
[. . . . .] εὐχή[ν]

147. Ramsay, Notebook A, p. 129, fr. 69 and p. 138 fr. 79 (pl. XL,1),

Μαξίμου [. . . . . . .]
Αὐξάνων [. . . . . . .]

For the name Αὐξάνων, see *CMRDM*, I, no. 288 and new inscription no. 15.

148. Ramsay, Notebook A, p. 130, fr. 70 (pl. XL,2),

[. . . . .]ος Γεμίνι[ος]
[. . . . .] καὶ Οὐατέρν[ιος]

[σὺν γυ]ναικὶ καὶ Γαίῳ
[Γεμι]νιανῷ Μαρκέλλῳ
5 [. . . .]ία̣ Αἰλιανῇ τοῖς
[ἰδίοις Μη]νὶ ᾿Ασκαηνῷ.

For Marcellus, see listing at new inscription no. 112.

For Geminius, see new inscription no. 43. For Vaternius, Levick, *Roman Colonies*, p. 64.

149. Ramsay, Notebook A, p. 130, no. 188 (pl. XL,3),

Γάιος Μακ̣[εδὼν τεκμο-]
ρεύσας μετὰ τῶ̣ν̣ ἀδελφῶ-
ν Μηνὶ ᾿Ασκαηνῷ
εὐχήν.

For *Makedon*, see *CMRDM*, I, nos. 242, 276, 285, and new inscription no. 53.

150. Ramsay, Notebook A, p. 133, no. 189 (pl. XL,4),

Κοίντος Λοῦτις
μετὰ γυναικὸς
καὶ τέχνων Μηνὶ
[᾿Ασκα]ηνῷ εὐχήν.

For Λοῦτις, see Zgusta, *Kleinasiatische Personennamen*, p. 275, no. 833 (with double τ).

151. Ramsay, Notebook A, p. 133, no. 190 (pl. XL,5),

Κάρπιμος σὺν
τοῖς ἀδελφοῖ[ς]
Μηνὶ εὐχήν.

152. Ramsay, Notebook A, p. 134, frag. 72 (pl. XL,6),

[. . . . . . .]τεκμο-
[ρεύσα. . .] Μηνὶ
[᾿Ασκαην]ῷ εὐχήν.

153. Ramsay, Notebook A, p. 134, frag. 75 (pl. XL,7),

traces of letters
[τεκμορεύσας Μη[νὶ]
[᾿Ασκαην]ῷ εὐχήν.

154. Ramsay, Notebook B, p. 23, no. 29 (pl. XL,8),

MIMMA Q COR. SER. BASSVS PRO SE ET SVES

For dedications on behalf of a person see the list at new inscription no. 18.

155. Ramsay, Notebook B, p. 56, no. 229 and Notebook A, p. 85 and p. 134 (pl. XLI,1),

[. . . . .]rus Vipsania-
[nus . . . . .]Ḍ Augur et
[. . . . . .u]xor eius

The sketch makes it evident that we are dealing with another Men-dedication, this one set up by a high official of the Roman colony.

156. Ramsay, Notebook B, p. 56, no. 218 (pl. XLI,2),

᾿Ανίκιο[. . .]
ΠΡΟ[. . . . . . .]
Τρό[φιμος]

For Trophimos, see no. 272-276-285.
For Anicius, see *CMRDM*, I, no. 275; *CMRDM*, III, no. A 10; Levick, *Roman Colonies*, p. 117, new inscriptions nos. 21 and 108.

157. Ramsay, Notebook B, p. 57, frag. 4 (pl. XLI,3),

υἱὸς ῾Ροῦφος

The sketch makes it evident that we are dealing with a Men-monument.

158. Ramsay, Notebook B, p. 61, frag. 6 (top of an altar) (pl. XLI,4),

Γαίου
'Αγαθῇ τύχῃ

For the phrase ἀγαθῃ τύχῃ in Men-vows, see *CMRDM*, I, no. 278.

159. Ramsay, Notebook B, p. 61 (pl. XLI,5),

Η
Μ
Σ
Ν Α
Η Γ
Μ Ε
ΣΑΓΕΜ
Ε
Γ
Α
ΝΗΜΣ
εὐχ̣[ὴν]

This is clearly a letter-game with the words μέγας Μήν. The epithet is elsewhere applied to Men in the Lydian *CMRDM*, I, no. 83.

160. Ramsay, Notebook A, p. 138, fr. 77, another dedication by the dedicants of *CMRDM*, I, no. 273 (pl. XLI,6). The similarity of the two inscriptions has caused them to be conflated in the Vienna Scheden.

[Γ. Νεικάν]ωρ καὶ Τιβ. Νει-
[κάνωρ 'Α]λεξάνδρου
[σὺν τοῖς] ἰδίοις ἀδελ-
[φοῖς τεκ]μορεύσαντες.

The idea is advanced in the Vienna Scheden that the word which Levick and I restored at the beginning of line 4 of no. 273 as [θρε]πτοῖς was actually [ἀδελ]ποῖς, a misspelling which occurs elsewhere, G. Laminger-Patzer, *Index Grammaticus* I, p. 41. But I do not think that this is necessarily the case.

161. Ramsay, Notebook B, p. 56, no. 235 and Notebook A, p. 93 (pl. XLI,7),

M. SYL[. . . .]
S[. . . . .]

The sketch shows that we are probably dealing with a Men-dedication.

CHAPTER THREE

MATERIAL FROM WALDMANN'S AND JÜTHNER'S JOURNEYS

In addition to the material from Ramsay's Notebooks, the Kleinasiatische Kommission also possesses material from trips undertaken in Asia Minor by J. Jüthner in 1897, and Helmut Waldmann in 1974, which contain matters of interest for the Men-cult. Waldmann, in addition, took some photographs of the inscriptions from the peribolos-wall of the Men temple, which, in so far as they are identifiable and legible, I have used to illustrate to the reader the condition of these inscriptions and the difficulties they pose.

Waldmann, 1, a photograph which allows a re-reading of Sterrett, *EJ* 135 = *IGR*, III, 303 (Waldmann, Tagebuch, p. 65, no. 47 = Film X, 20) (pl. LV,1). Comparison of Waldmann's photograph with the picture of *CMRDM*, I, no. 174, shows that we are dealing with another stone of the same general nature. There never was any restoration needed to the l. of the preserved text, such as earlier editors assumed, and there is very little needed to the r. It is clear now that the stone is definitely an agonistic inscription from the games in honor of Men, and specifically, like *CMRDM*, I, no. 169, a record of another early victory of the *epistates*-to-be, Julius Domnos. The text should read,

Κολονείᾳς
καὶ Γ. Φλαίου Βα[ι-]
βιανοῦ ἱππέ̣[ως]
Ῥωμαίων ἀρχι[ε-]
ρέων διὰ βίον
τοῦ πατρίου
θεοῦ Μηνὸ-
ς Ἰούλιον Δό[μ-]
νον νε̣ι̣κ̣ή̣-
[σαντα . . . . .]

Waldmann, 2. (Tagebuch, p. 29, no. 3 = Film VIII, nos. 6 and 7) (pl. LV,2; LVI,1). An altar bearing a crescent in relief, above it the barely legible inscription, of which I give Waldmann's copy, but with no great conviction. Found at Geresin, 8.5 km. ENE of Keçiborlu, and thus valuable for giving us another site of Men-worship,

ΚΣ̣ΠΟΙΣΙΝ Μηνὶ ΙΙΑ̣
ΤΜ̣Α̣Χ̣ΗΙΙ
ἰδίων

Waldmann, 3. (Tagebuch p. 27, Film VIII D, no. 36) (pl. LVI,2). Altar with crescent, found at Kilinçköy, 8 km. S. of Keçiborlu, and thus again valuable for giving us another site of Men-worship. If the stone ever bore an inscription, it is now entirely illegible.

Waldmann, 4. (Tagebuch p. 110, Film XXII, nos. 22-28.) (pl. LVII,1). Marble statue of Men, ca. 20 cm tall, now in Museum of Akşehir.

Waldmann, 5. (Film XIV, no. 12A.) (pl. LVII,2). Among Waldmann's photographs of the inscriptions from the peribolos-wall, is one which seems to have been missed both by Hardie and by Ramsay. From the photograph I am able to read the following,

[...............] Valer.
cum sụ-
is fiḷi-
is L[...]

Perhaps readers of this monograph can figure out the rest of the inscription. I would welcome their suggestions.

Jüthner, 1. (Jüthner, Notebook, Pisidien II, 1897, p. 24). Here we have another whole side of the dice oracle from Ormeleis published by Cousin in *BCH*, VIII, 496 ff. and Sterrett, *EJ*, 56-58. I restrict myself to giving the portion of the inscription which is entirely absent from Cousin's and Sterrett's copies. We begin in the middle of Spruch XLIV, according to the numeration of these verses by Heinevetter (*Würfel- und Buchstabenorakel in Kleinasien und Griechenland*, Breslau, 1911) (pl. XLII):

[. . . . .] ἐ̣σ̣τ̣ι̣ν̣ [π̣ρᾶγμα περὶ οὗ πεύθῃ κα]ὶ ἄπιστον
ἀ[λ]λ' ἡ̣σ̣[ύχιος] μέν[ε φ]ήσας ὁδοῦ καὶ ἀγ̣[ορ]α̣σμ[οῦ]. sic! for φείσας

δδδς κβʹ Ποσ[ι]δ̣ῶν[ος]
εἰς πέλαγος σπέρμα β̣α[λε]ῖν [κ]αὶ γράμματα γράψαι,
ἀμφό[τ]ε̣ρο[ς] μόχθος τε κενὸς καὶ πρᾶξις ἄπρακ̣τος.
μηδὲ βιάζου θνητὸς ἐ̣ὼν θεόν, ὃς σέ τι βλάψει.

δγγςς κβʹ Ἄρεως Θουρίου
μὴ βαίνειν ἣν μέλλεις, ξένε, τήνδε γὰρ οὐθείς,
α̣ἴθων ὀσχώρην, λέων μέγας, ὅν πεφύλαξο, sic! for ἐσχώρησε
δεινός, ἄπρακτος χρησμός̣, [ἐ]π' ἡσυχίης δ' ἀνάμεινον.

αςςςδ κ̣γʹ Ἀθ̣ηνᾶς
Πάλλαδ' Ἀθηναίην τει̣μα καὶ πάντα σοι ἔσται,
ὅσσα θέλε̣ις, καὶ σοι τὰ δεδογμένα πάντα τελεῖται.
λύσει δ' ἐκ δεσμῶν καὶ τὸν νοσέοντα δὲ σώσει.

ςςδδγ κγʹ Εὐφροσύνης
στε̣λε, ὅπου σοι θυμός, πάλι γὰρ δόμον ἥξεις,
εὑρὼν καὶ πράξας κατὰ νοῦν, πάντων̣ τε κρατήσεις,
εὐφροσύνην ὠνεῖεθαι πωλεῖν τε καὶ οὕτως. sic! for ὠνεῖσθαι

ςςςγγ κδʹ Ἀπόλλωνος Πυθίου
μίμνειν μὴ πράσῃς, Φοίβου χρησμοῖσι δὲ πείθου
ἐν χρόνῳ καιρὸν τηρεῖν, νῦν δ' ἥσυχος ἴσθι,
μικρὸν δ' ἐπισχὼν τελέσσει πανθ' ὅσσα μεριμνᾶ̣ς.

δδδςς κδʹ Κρόνου Τεκνοφάγου
μίμνε δ̣όμων ἐπὶ σῶν μηδ' ἄλλοθι βαῖ[νε],
μή σοι θὴρ ὀλοὸς καὶ ἀλάστωρ ἔν̣[γυ]θεν ἔλθῃ.
οὐ γὰρ ὁρῶ τὴν πρᾶξι̣ [ν ἀσ]φαλῆ, οὐδὲ βέβαιον.

δςςςγ [κεʹ] Μηνὸς Πωσφόρου sic!
θάρσει, και̣ [ρὸν ἔ]χεις, πράξεις ἃ θέλεις, καιρο[ῦ
[τ' ἐπι]τ̣εύξῃ

εἰς ὁδὸν ὁρμηθῆνα[ι, ἔχεις κ]αιρόν τιν' ὁ μόχθος,
30 ἔ̣ργον̣ [τ' ἐνγ]ειρεῖν ἀγαθὸν καὶ ἀ̣γ[ῶνα δίκην τε].

[ς]ς̣ς̣ςα κε' Μητρὸς [Θεῶν]
[ὡ]ς̣ ἄ[ρνας κατέχο]υ̣σ̣ι λύ̣κ̣[οι. . . . .]

The Men-oracle shares the redundant καιροῦ of the first line and the garbled ἔχεις καιρόν of the next with the oracle of Attaleia (*CMRDM*, I, no. 136) and of Termessus (*CMRDM*, I, no. 133, in this case attributed to the mother of the gods).

CHAPTER FOUR

SOME CONCLUSIONS

The consideration of the proper names in the new material from Antioch leads to a variety of conclusions. First, one cannot help but be struck by the relative repetitiousness of the names, both Latin and Greek, which must point to the fact that Men-cult was extremely popular among a limited number of provincial families, their freedmen, as well as perhaps a limited number of non-Roman families as well, who among them account for a disproportionate number of dedications.

Secondly, a couple of observations of Barbara Levick are commented upon. The first of these, which we will discuss immediately (*Roman Colonies*, pp. 61-67, esp. p. 66), is that there are a number of rare nomina among the colonists, and that the names seem to show that the colonists came from central and northern Italy, chiefly from Etruria.

The second of these, to be discussed later, is that slaves' and freedmen's names at Antioch tend to show a preoccupation with growth and agriculture (Levick, *AS* 1967, pp. 117-118).

Purely indigenous names seem to be rare, and we can point only to Πάπος (new insc. 3), Μούσης (new insc. 15), Πάπιος (no. 69), Λοῦτις (no. 150)—all of which are in Zgusta—and perhaps Μίμμα (no. 154).

The conclusion about the probable Etruscan-N. Italian origin of so many of the colonists can most easily be borne out by reference to Schulze's *Zur Geschichte lateinischer Eigennamen* (Gött. Akad., Abh., Ph.-Hist. N.S., V, 5, 1904), although some of what he says must be taken with caution, as it is generally recognized now that Schulze overstresses the importance of the Etruscan element in Roman nomenclature. (It should be remarked in passing that the Etruscan origin of the colonists in Antioch makes the apparent propaganda line taken by the Romans there—i.e., stressing the supposed racial connections between Anatolia and Italy, that much more appropriate. See Lane in *Numen*, 22, 1975, pp. 235, 239.)

1. Passenius (new inscription 4). Schulze, p. 213-214, claims this name as Etruscan. According to him, the -nius ending is characteristically Etruscan, being a Latinization of the Etruscan -na. The only exceptions are to be found when the -n- is explicable as part of a good Latin word, not part of the ending (*op. cit.*, pp. 107-108). Passenius, however, is also recorded from Teanum Sidicinum in Campania, whence some colonists from Antioch may also have been recruited (Levick, *Roman Colonies*, p. 66).

2. Satrania (no. 5). Schulze does not know this particular name but on pp. 225-6 discusses Satrinius, Satronius, and Satrenius. He records Satrinius from Ocriculum and Ameria, Satronius from Cures and Placentia (all in the north), and only Satrenius from Canusium in the South.

3. Carvialia (no. 5). Schulze knows of the name Carvilius (pp. 139, 403, and 454) and hesitantly enters it into the table of Etruscan derivation which he gives on p. 403.

4. Caesennius (nos. 7 and 42). Schulze discusses this name on p. 135. Again we have the -nius ending, and Schulze finds the distribution to be mostly in Etruria, although he allows that perhaps only the ending of the name is of Etruscan origin.

5. Sentius (*CMRDM*, I, nos. 179 and 222, new inscriptions nos. 10, 17, 25, and 112.) Schulze discusses this name pp. 228-229. It is also common in Etruria, although it may be Celtic in origin.

6. Vehilius (new inscription no. 30). This name is discussed by Levick, *Roman Colonies*, p. 65, and the conclusion is reached that it is probably Etruscan.

7. Sestullius (new inscription no. 31). This name is discussed by Schulze, p. 407. The -lius ending is again Etruscan, and the name is again N. Italian, although also recorded at Fundi in S. Latium.

8. Veturius (new inscription no. 38). Schulze, p. 380, finds this name to be perhaps Etruscan, but "zweideutig."

9. Geminius (no. 43). Schulze, p. 108, does *not* consider this likely to be an Etruscan name, in spite of the apparent -nius ending, but rather related to *geminus*. Likewise Cominius (new inscription 64) is probably not Etruscan.

10. Voconius (new inscription no. 61). Schulze, p. 250, considers this name to be probably Etruscan, although he does not entirely

rule out the possibility that it could be Venetic. There was a Voconius, governor of Galatia, A.D. 144-147 (Levick, *Roman Colonies*, p. 146), but the dedicant of our inscription is more likely to be a descendant of one of the original colonists than someone who received his citizenship from the governor.

11. Tittianus (new inscription no. 65). Schulze deals only with the name Tittienus, which, p. 434, he considers quite possibly to have an Etruscan ending.

12. Taroutios (new inscription no. 66). This and similar names, Schulze (p. 241), considers to be definitely Etruscan in origin, and cites a fragment of Licinius Macer (*FHR*, 191, 13) in which a legendary Etruscan nobleman has this name. As well as in the N., it is also, however, found at Bari in the S.

13. Umbricianus (new inscription no. 77). Schulze treats Umbricius, p. 258, and finds it quite likely to be Etruscan, also to be widespread in the N. It was the name of Galba's haruspex, whom Schulze discusses at length.

14. Vettius (new inscription no. 84) is discussed by Schulze, p. 101, and may have an Etruscan etymology, but is common both in Etruria and elsewhere.

15. Ἀλλαῖος (new inscription no. 102). This may be the equivalent of Alleius, discussed by Schulze, pp. 345 and 426. It is mostly N. Italian, probably Celtic, but also recorded at Velitrae to the S. of Rome and at Pompeii.

16. Aponius (new inscriptions nos. 114 and 133). Schulze, pp. 66 and 403, holds this for probably Etruscan in origin, in spite of wide distribution. In Etruscan and Umbrian territory, it is represented at Pisa, Sutrium, Tuder, Carsulae, Fulginiae.

17. Volumnius (new inscription no. 128). This name is discussed at length by Schulze, pp. 258-259. It is definitely Etruscan in root ending, and distribution.

18. Vaternius (new inscription no. 148). This name is discussed by Schulze, p. 250 and Levick, *Roman Colonies*, p. 64, who agree that it is probably Etruscan.

The Greek names of slaves or freedmen, too, although in most cases the names themselves are common enough and can easily be found in the indices to *MAMA* and other epigraphical corpora, still show a definite tendency. It can hardly be a coincidence that so many of them at Antioch are connected with the idea of growth and vegetation.

1.	Βλάστος	(new inscription no. 10)
2.	'Ανθεῖος	(new inscription no. 14)
3.	Αὐξάνων	(new inscription no. 15, etc.)
4.	Thallus	(new inscription no. 67)
5.	Κάρπος	(new inscription no. 64, etc.)
6.	Κάρπιμος	(new inscription no. 151)

Names such as ῞Ηλιος, Τρόφιμος probably stand on the edge of this area of meaning.

Particularly striking too is the way in which the new Antiochene inscriptions reduce the isolation in which the Antiochene material had so far seemed to stand, and help bring it closer to the material known from other areas. They also serve to make details of the cult more vivid than hitherto. We already knew of some dedications to Men at Antioch, such as the table of *CMRDM*, I, no. 255, the chair of *CMRDM*, II, no. AD7, and perhaps the altar of *CMRDM* I, no. 163. The present series of new monuments expands our knowledge of cult-furniture, etc., considerably.

To begin with, we should note the new reading of *CMRDM*, I, no. 252, in which Vibius Firmus Capito is now seen to have presented altars (θυμέλας) to Men. The use of this more unusual, somewhat formal word, instead of βωμούς, is probably part of the deliberately fostered appearance of antiquity which surrounds this cult in so many ways.

The new reading of 252 is confirmed by the use of θυμέλην in new inscription no. 127, in which a number of θρεπτοί (so often mentioned in the votive inscriptions) give thanks to Men for their upbringing by their τροφεύς, by presenting him an altar, and by cutting their hair and offering it—again, probably a deliberately archaic trait, reminiscent of the *Iliad*. Significantly, Men is called Πάτριος in this inscription.

Another interesting dedication is new inscription no. 73, which records the dedication to Men, if Ramsay's restoration is to be trusted, of a roof for his temple and an ἀετός (whether a gable or a decorative eagle atop the building, there is no way to decide).

Exceptional interest also attaches to new inscription no. 108, where a number of "[armamen]tarii" do something "cum telis votivis veteribu[s]." The inscription is tantalizingly fragmentary, but gives us some idea of the cult-furniture of Men, which may have been carried in some kind of religious procession, such as were frequent in the ancient world, and such as we know from *CMRDM*, I, nos. 57 and 75 to have characterized Men-cult in Lydia. The fact that we are dealing with "tela," aside from the spear or staff which Men so frequently holds in one hand in his standing representations, points to spoils from some battle or other, perhaps in the war between Septimius Severus and Pescennius Niger, such as I have speculated (in a forthcoming article in the Festschrift for Prof. Dörner) led to Prostanna's decorating its temple with shields. Both sides could have claimed a partial victory. Or perhaps they date from an earlier war, such as that against the Homonadenses. At all events, by the late 3rd or early 4th cent. A.D., which seems to be the height of Men-cult in Antioch, they could easily be called "vetera."

Another subject about which more information is now available is the professions and social standing of Men-worshippers in Antioch (see *CMRDM*, III, 111-113). Information on this subject can be gathered from the following inscriptions:

New inscription no. 10 mentions a πραγματευτής, apparently a slave of L. Valerius Sentianus, reminding us of the δοῦλος πραγματευτής of the Lydian inscription *CMRDM*, I, no. 72.

The only avowed slave to make a dedication to Men by himself is the Θρέπτος of new inscription no. 45. We can see that worshippers covered the gamut of society, from highest to lowest, and are here at the lowest end.

New inscription no. 27 (perhaps) and new inscription no. 39 (definitely) introduce us to ἰατροί as worshippers of Men. There is little to go on in the name of the dedicant of no. 39 to indicate social status. I would be inclined to see in him a member of the free non-Roman population of the city.

New inscription no. 29 introduces us to a λαχανοπώλης, apparently also a free man and a merchant, a nice parallel to the κοπτοπώλης of *CMRDM*, I, no. 283.

People who had attained considerable political standing are also apparent among the worshippers of Men, as one would expect of a cult which seems to have been sponsored by the Romans as a matter of policy. New inscription no. 73, which we have already had occasion to mention, has as one of its dedicants a man who had become παραφύλαξ of the Antiochenes and of the Killanian plain. This office seems to have been one of a board of police commissioners appointed by a city to watch over the rural territory which was under its control. Earlier references to this office are conveniently collected by Dittenberger, *OGIS*, no. 485, and Preger in *Ath. Mitt.*, 19, 1894, p. 307, note 1. The most interesting case seems to be that described by Anderson in *JHS*, 17, 1897, p. 411, no. 14 = Dittenberger, *OGIS*, no. 527. This inscription, from Hierapolis in Phrygia, complains about the exactions of παραφύλακες from the people of the κῶμαι. The people of Hierapolis condemn their own παραφύλακες for imposing on the people of the κῶμαι, improperly demanding στεφάνους from unwilling κωμάρχαι, etc.

To return to the main thread of our argument. The fragmentary new inscription no. 155, tells us of someone who had reached the status of augur in the governmental structure of the Roman colony, an office also held by the officials of the agonistic inscriptions. And new inscription no. 81 is a dedication by C. Ulpius Baibianus himself, an agonothete long known to us. Finally, the highest office of the Roman colony is represented by the duumvir who makes the dedication, new inscription no. 30.

Another subject about which new information is now available is that of the relationship of Men to other divinities. (See *CMRDM*, III, pp. 81-98). In this instance, the information is available in the form of dedications to other divinities within his precinct, or the dedication of representations of other divinities to him. The new inscriptions in question are,

No. 74, which indicates a dedication of some sort to Asklepius, within the precinct of Men. The association is not unparalleled, and is discussed, *CMRDM*, III, p. 84. Perhaps relevant in this connection are the doctor inscription(s), which we have just discussed, and the apparent use of 'Ασκλήπιος (so accented?) as a proper name in new inscription no. 63.

New inscription no. 136 gives us a dedication to the nymphs, found in the sanctuary of Men also. It is significant that the nymphs shared worship with Men here in his principal sanctuary. This association is not unparalleled either: nymphs as accompanying divinities are known from *CMRDM*, I, no. 5, and are connected with Men's general water-function. (See *CMRDM*, III, p. 107.)

New inscription no. 109 records the dedication of a statue of Zeus of Heliopolis (Baalbek) to Men. In *CMRDM*, III, 88-89, I recorded the connection of Men with many local forms of Zeus in Asia Minor, but this particular association is quite noteworthy. Not only is the cult one quite distant in space from that of Antioch, but one likewise highly favored by the Romans, in Severan times, especially.

Lastly, as promised, we turn to the information furnished by the new inscriptions, which places the Antiochene material in the general context, intellectually, of what we know about Men-cult from elsewhere, and causes it to appear less different. Such an inscription is no. 159, a letter play resembling the likewise Antiochene *CMRDM*, I, no. 162, but using the word μέγας to describe Men. This is found elsewhere particularly in the Lydian material, such as *CMRDM*, I, no. 83, and is discussed *CMRDM*, III, p. 79.

Another link with the rest of Men-cult is furnished by the inscriptions on behalf of another person, listed at new inscription no. 18. These are abundantly represented among the Lydian and "Phrygian" material (*CMRDM*, III, pp. 18, 39-41), but, remarkably, were hitherto not to be found among the Antiochene inscriptions. In all the Antiochene cases that we have so far, however, the object of the prayers is a person, not an animal, a part of the body, or a community, such as we find elsewhere.

New inscription no. 136, interesting both as being a dedication to the nymphs in Men's sanctuary, and as being offered on someone else's behalf, is likewise significant in that it introduces into the circle of Men-worship at Antioch, for the first time, the phrase [κατ'] ἐπιταγήν, so characteristic of the Men-cult in the Lydian area. (*CMRDM*, III, pp. 23-24).

There, we had occasion to mention the fact that the phrase κατ' ἐπιταγήν leaves unanswered the question how the god's commands were transmitted to the worshipper. We speculated, on the basis of parallels in other cults, that it was often by dream.

Now, new inscription no. 137 makes this explicit. In spite of the extreme compression of the expression, it is clear that Men in a dream revealed the answer to someone's prayer, and is here being thanked.

The word εὐχαριστήριον, too, which occurs here in no. 137 and is probably to be restored in new inscription no. 77 is itself also characteristic of the Lydian material (*CMRDM*, III, p. 18), but previously unrecorded at Antioch. A last similarity is provided by the use of the word λύτρον in the already discussed, semi-metrical inscription no. 127. This word, so characteristic for the Lydian area (*CMRDM*, III, pp. 21-22) is now attested in Men-cult at Antioch, although admittedly not in the sense or with the attitude which is so striking in the Lydian material, but in the rather nebulous poetic phrase λύτρον ἁγνείης to describe the offering of the lock of hair.

LIST OF PLATES

I, 1 CMRDM, I, no. 179 = Ramsay, Notebook C, pp. 10-11
2 CMRDM, I, no. 181 = Ramsay, Notebook C, p. 54
II, 1 CMRDM, I, no. 184 = Ramsay, Notebook C, p. 45
2 Two versions of CMRDM, I, no. 190 = 195b: a. Ramsay, Notebook C, p. 39 and b. Ramsay, Notebook A, p. 38
3 Two versions of CMRDM, I, no. 193: a. Ramsay, Notebook C, p. 52 and b. Ramsay, Notebook B, p. 19
III, 1 CMRDM, I, no. 206 = Ramsay, Notebook B, p. 75
2 CMRDM, I, no. 215 = Ramsay, Notebook C, pp. 38-39
3 CMRDM, I, no. 225 = Ramsay, Notebook B, p. 51
4 CMRDM, I, no. 228 = Ramsay, Notebook C, p. 72
5 Two versions of CMRDM, I, no. 231: a. Ramsay, Notebook A, p. 67 and b. Ramsay, Notebook C, p. 18.
IV, 1 CMRDM, I, no. 234 = Ramsay, Notebook C, p. 6
2 First version of CMRDM, I, no. 236 = Ramsay, Notebook C, p. 44
V, 1 Later version of CMRDM, I, no. 236 = Ramsay, Notebook A, p. 60
2 CMRDM, I, no. 240 = Ramsay, Notebook C, p. 51
3 CMRDM, I, no. 242 = Ramsay, Notebook C, pp. 28-29
VI, 1 CMRDM, I, no. 244 = Ramsay, Notebook B, p. 47
2 CMRDM, I, no. 252 = Ramsay, Notebook B, p. 8
3 CMRDM, I, nos. 256-257 = Ramsay, Notebook B, p. 56 (Previously unillustrated)
4 CMRDM, I, no. 266 = Ramsay, Notebook A, p. 71
5 CMRDM, I, no. 258 = Ramsay, Notebook A, p. 6
6 CMRDM, I, no. 263 = Ramsay, Notebook A, p. 90

VII,	1	Three Fragments of CMRDM, I, no. 265 = Ramsay, Notebook A, p. 24
	2	CMRDM, I, nos. 272-276-285 = Ramsay, Notebook A, p. 139
	3	CMRDM, I, no. 273 = Ramsay, Notebook A, p. 138
	4	CMRDM, I, no. 275 = Ramsay, Notebook A, p. 136
VIII,	1	CMRDM, I, no. 277 = Ramsay, Notebook A, p. 98
	2	CMRDM, I, no. 278 = Ramsay, Notebook A, p. 5
	3	CMRDM, I, no. 279 = Ramsay, Notebook A, p. 1
IX,	1	CMRDM, I, no. 280 = Ramsay, Notebook A, p. 77
	2	CMRDM, I, no. 281 = Ramsay, Notebook A, p. 106
	3	CMRDM, I, no. 282 = Ramsay, Notebook A, p. 131
X,	1	Two fragments of CMRDM, I, no. 283: a. Ramsay, Notebook A, p. 92 and b. Ramsay, Notebook , p. 104
	2	CMRDM, I, no. 284 = Ramsay, Notebook A, p. 135
	3	CMRDM, I, no. 286 = Ramsay, Notebook A, p. 23
XI,	1	Three Fragments of CMRDM, I, no. 287: a. Ramsay, Notebook A, p. 87; b. Ramsay, Notebook A, p. 104; and c. Ramsay, Notebook A, p. 106
	2	CMRDM, I, no. 288 = Ramsay, Notebook A, p. 137
XII,	1	Two versions of CMRDM, I, no. 289: a. Ramsay, Notebook B, p. 6 and b. Ramsay, Notebook A, p. 131
	2	CMRDM, I, 292 (?) = Ramsay, Notebook A, p. 25
	3	CMRDM, I, no. 291 = Ramsay, Notebook A, p. 84
	4	CMRDM, I, no. 293 = Ramsay, Notebook B, p. 58
	5	Two Fragments of CMRDM, I, no. 294: a. Ramsay, Notebook A, p. 41 and b. Ramsay, Notebook A, p. 108
	6	CMRDM, I, no. A 4 = Ramsay, Notebook A, p. 79
XIII,	1	New inscription 1 = Ramsay, Notebook B, p. 52
	2	New inscription 2 = Ramsay, Notebook B, p. 1
	3	New inscription 3 = Ramsay, Notebook B, p. 2
	4	New inscription 6 = Ramsay, Notebook B, p. 4
	5	New inscription 5 = Ramsay, Notebook B, p. 3

6 New inscription 4 = Ramsay, Notebook B, p. 2
XIV, 1 New inscription 7 = Ramsay, Notebook B, p. 5
2 New inscription 9 = Ramsay, Notebook B, p. 5
3 New inscription 8 = Ramsay, Notebook B, p. 5
4 New inscription 10 = Ramsay, Notebook B, p. 7
5 New inscription 11 = Ramsay, Notebook B, p. 9
6 New inscription 12 = Ramsay, Notebook B, p. 9
7 New inscription 13 = Ramsay, Notebook A, p. 92
8 New inscription 14 = Ramsay, Notebook B, p. 10
XV, 1 New inscription 15 = Ramsay, Notebook B, pp. 12-13
2 New inscription 16 = Ramsay, Notebook B, p. 12
3 New inscription 17 = Ramsay, Notebook B, p. 13
XVI, 1 New inscription 18 = Ramsay, Notebook B, p. 14
2 New inscription 19 = Ramsay, Notebook B, p. 14
3 New inscription 20 = Ramsay, Notebook A, p. 15
XVII, 1 New inscription 21 = Ramsay, Notebook B, p. 16
2 New inscriptions 22 and 23 = Ramsay, Notebook B, pp. 16-17
3 New inscription 24 = Ramsay, Notebook B, p. 18
XVIII, 1 New inscription 25 = Ramsay, Notebook A, p. 39
2 New inscription 26 = Ramsay, Notebook B, p. 21
3 New inscription 27 = Ramsay, Notebook B, p. 20
4 New inscription 28 = Ramsay, Notebook B, p. 22
5 New inscription 29 = Ramsay, Notebook B, p. 39
XIX, 1 New inscription 30 = Ramsay, Notebook B, p. 24
2 New inscription 31 = Ramsay, Notebook A, p. 68
3 New inscription 32 = Ramsay, Notebook B, p. 26
XX, 1 New inscription 33 = Ramsay, Notebook B, p. 27
2 New inscription 34 = Ramsay, Notebook B, p. 28
3 New inscription 35 = Ramsay, Notebook B, p. 28
4 New inscription 36 = Ramsay, Notebook B, p. 28
5 New inscription 37 = Ramsay, Notebook B, pp. 28-29
XXI, 1 New inscription 38 = Ramsay, Notebook B, pp. 28-29
2 New inscription 39 = Ramsay, Notebook B, p. 30

3 New inscription 40 = Ramsay, Notebook B, p. 30
4 New inscription 41 = Ramsay, Notebook B, p. 31
XXII, 1 New inscription 42 = Ramsay, Notebook B, p. 32
2 New inscription 43 = Ramsay, Notebook B, p. 33
3 New inscription 44 = Ramsay, Notebook B, p. 34
4 New inscription 45 = Ramsay, Notebook B, p. 35
XXIII, 1 New inscription 46 = Ramsay, Notebook B, p. 36
2 New inscription 47 = Ramsay, Notebook B, p. 36
3 New inscription 48 = Ramsay, Notebook B, p. 36
4 New inscription 49 = Ramsay, Notebook B, p. 38
5 New inscription 50 = Ramsay, Notebook B, p. 37
6 New inscription 51 = Ramsay, Notebook B, p. 38
7 New inscription 52 = Ramsay, Notebook B, pp. 38-39
8 New inscription 53 = Ramsay, Notebook B, p. 39
XXIV, 1 New inscription 54 = Ramsay, Notebook B, p. 40
2 New inscription 55 = Ramsay, Notebook B, p. 41
3 New inscription 56 = Ramsay, Notebook B, p. 42
4 New inscription 57 = Ramsay, Notebook B, p. 43
5 New inscription 58 = Ramsay, Notebook B, p. 45
6 New inscription 59 = Ramsay, Notebook B, p. 47
XXV, 1 New inscription 60 = Ramsay, Notebook B, p. 48
2 New inscription 61 = Ramsay, Notebook B, pp. 48-49
3 New inscription 62 = Ramsay, Notebook B, p. 49
4 New inscription 63 = Ramsay, Notebook B, p. 49
5 New inscription 64 = Ramsay, Notebook B, p. 49
6 New inscription 65 = Ramsay, Notebook B, p. 51
XXVI, 1 New inscription 66 = Ramsay, Notebook B, p. 54
2 New inscription 67 = Ramsay, Notebook B, pp. 54-55
3 New inscription 68 = Ramsay, Notebook A, p. 54
4 New inscription 69 = Ramsay, Notebook A, p. 102
5 New inscription 70 = Ramsay, Notebook B, p. 56
6 New inscription 71 = Ramsay, Notebook B, p. 57
7 New inscription 72 = Ramsay, Notebook B, p. 57
XXVII, 1 New inscription 73 = Ramsay, Notebook B, p. 60

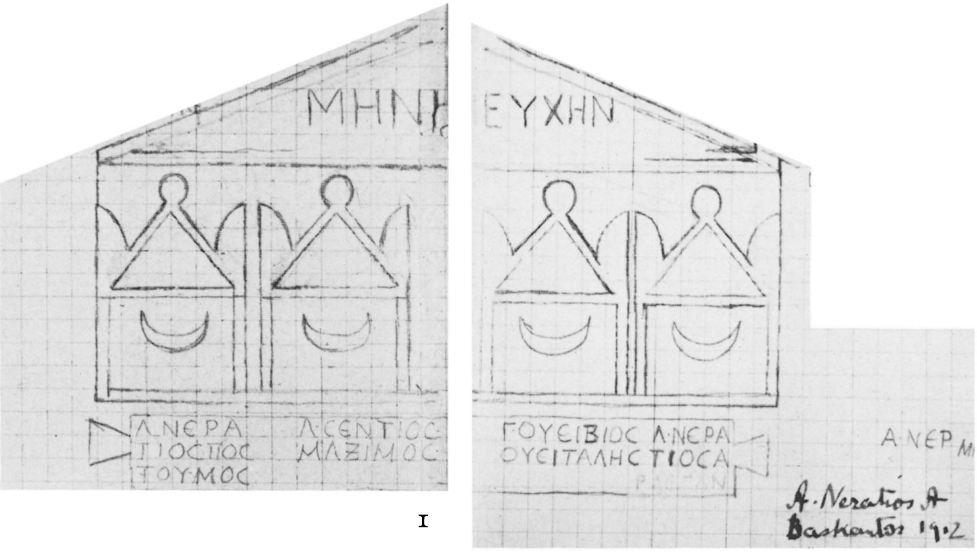
2 New inscription 74 = Ramsay, Notebook B, p. 61
3 New inscription 75 = Ramsay, Notebook B, p. 61
4 New inscription 76 = Ramsay, Notebook B, p. 61
5 New inscription 77 = Ramsay, Notebook A, p. 111
6 New inscription 78 = Ramsay, Notebook B, p. 66
7 New inscription 79 = Ramsay, Notebook A, p. 99
8 New inscription 80 = Ramsay, Notebook A, p. 109
XXVIII, 1 New inscription 81 = Ramsay, Notebook B, p. 67
2 New inscription 82 = Ramsay, Notebook A, p. 37
3 New inscription 83 = Ramsay, Notebook B, p. 73
4 New inscription 84 = Ramsay, Notebook B, p. 73
5 New inscription 85 = Ramsay, Notebook A, p. 1
XXIX, 1 New inscription 87 = Ramsay, Notebook A, p. 3
2 New inscription 86 = Ramsay, Notebook A, p. 2
3 New inscription 88 = Ramsay, Notebook A, p. 3
4 New inscription 89 = Ramsay, Notebook A, p. 10
5 New inscription 90 = Ramsay, Notebook A, p. 13
XXX, 1 New inscription 91 = Ramsay, Notebook A, p. 13
2 New inscription 92 = Ramsay, Notebook A, p. 18
3 New inscription 93 = Ramsay, Notebook A, p. 18
4 New inscription 94 = Ramsay, Notebook A, p. 18
5 New inscription 95 = Ramsay, Notebook A, p. 104
6 Two versions of new inscription 96: a. Ramsay, Notebook A, p. 19 and b. Ramsay, Notebook A, p. 94
7 New inscription 97 = Ramsay, Notebook A, p. 24
XXXI, 1 New inscription 98 = Ramsay, Notebook A, p. 24
2 New inscription 99 = Ramsay, Notebook A, p. 24
3 New inscription 100 = Ramsay, Notebook A, p. 25
4 New inscription 101 = Ramsay, Notebook A, p. 25
5 New inscription 103 = Ramsay, Notebook A, p. 29
6 New inscription 102 = Ramsay, Notebook A, p. 28
7 New inscription 104 = Ramsay, Notebook A, p. 32
8 New inscription 107 = Ramsay, Notebook A, p. 33
9 New inscription 106 = Ramsay, Notebook A, p. 32
XXXII, 1 New inscription 105 = Ramsay, Notebook A, p. 32
2 New inscription 108 = Ramsay, Notebook A, p. 40

3 New inscription 109 = Ramsay, Notebook A, p. 40
4 New inscription 110 = Ramsay, Notebook A, p. 88
5 New inscription 111 = Ramsay, Notebook A, p. 44
XXXIII, 1 New inscription 112 = Ramsay, Notebook A, p. 44
2 New inscription 113 = Ramsay, Notebook A, p. 45
3 New inscription 114 = Ramsay, Notebook A, p. 45
4 New inscription 115 = Ramsay, Notebook A, p. 47
5 New inscription 116 = Ramsay, Notebook A, p. 47
XXXIV, 1 New inscription 117 = Ramsay, Notebook A, p. 53
2 New inscription 118 = Ramsay, Notebook A, p. 54
3 New inscription 119 = Ramsay, Notebook A, p. 54
4 New inscription 120 = Ramsay, Notebook A, p. 56
5 New inscription 121 = Ramsay, Notebook A, p. 56
6 New inscription 122 = Ramsay, Notebook A, p. 56
7 New inscription 123 = Ramsay, Notebook A, p. 58
8 New inscription 124 = Ramsay, Notebook A, p. 61
XXXV, 1 New inscription 125 = Ramsay, Notebook A, p. 62
2 New inscription 126 = Ramsay, Notebook A, p. 63
XXXVI New inscription 127 = Ramsay, Notebook A, p. 64
XXXVII, 1 Two versions of new inscription 128: a. Ramsay, Notebook A, p. 70 and b. Ramsay, Notebook A, p. 111
2 New inscription 129 = Ramsay, Notebook A, p. 71
3 New inscription 130 = Ramsay, Notebook A, p. 78
4 New inscription 131 = Ramsay, Notebook A, p. 82
XXXVIII, 1 New inscription 132 = Ramsay, Notebook A, p. 83
2 New inscription 134 = Ramsay, Notebook A, p. 84
3 New inscription 135 = Ramsay, Notebook A, p. 84
4 New inscription 133 = Ramsay, Notebook A, p. 83
5 New inscription 136 = Ramsay, Notebook A, p. 88
6 New inscription 137 = Ramsay, Notebook A, p. 91
7 New inscription 138 = Ramsay, Notebook A, p. 94
XXXIX, 1 New inscription 139 = Ramsay, Notebook A, p. 95
2 New inscription 140 = Ramsay, Notebook A, p. 96
3 New inscription 141 = Ramsay, Notebook A, p. 102
4 New inscription 142 = Ramsay, Notebook A, p. 136
5 New inscription 143 = Ramsay, Notebook A, p. 108

	6	New inscription 144 = Ramsay, Notebook A, p. 109
	7	New inscription 145 = Ramsay, Notebook A, p. 110
	8	New inscription 146 = Ramsay, Notebook A, p. 129
XL,	1	New inscription 147 = Ramsay, Notebook A, p. 129
	2	New inscription 148 = Ramsay, Notebook A, p. 130
	3	New inscription 149 = Ramsay, Notebook A, p. 130
	4	New inscription 150 = Ramsay, Notebook A, p. 133
	5	New inscription 151 = Ramsay, Notebook A, p. 133
	6	New inscription 152 = Ramsay, Notebook A, p. 134
	7	New inscription 153 = Ramsay, Notebook A, p. 134
	8	New inscription 154 = Ramsay, Notebook B, p. 23
XLI,	1	New inscription 155 = Ramsay, Notebook A, p. 134
	2	New inscription 156 = Ramsay, Notebook B, p. 56
	3	New inscription 157 = Ramsay, Notebook B, p. 57
	4	New inscription 158 = Ramsay, Notebook B, p. 61
	5	New inscription 159 = Ramsay, Notebook B, p. 61
	6	New inscription 160 = Ramsay, Notebook A, p. 138
	7	New inscription 161 = Ramsay, Notebook A, p. 93
XLII		Dice-oracle, Jüthner, 1897, Pisidien II, pp. 27-28
XLIII,	1	CMRDM, I, no. 184, 2nd column from left
	2	CMRDM, I, no. 203 and surroundings
XLIV,	1	CMRDM, I, no. 204, and surroundings
	2	CMRDM, I, no. 205
XLV,	1	CMRDM, I, no. 206
	2	CMRDM, I, no. 207
XLVI,	1	CMRDM, I, no. 208
	2	CMRDM, I, no. 208-209
XLVII,	1	CMRDM, I, no. 210-211
	2	CMRDM, I, no. 212
XLVIII,	1	CMRDM, I, no. 231
	2	CMRDM, I, no. 241
XLIX,	1	New inscription 10
	2	New inscription 24
L		New inscriptions 25 and 26
LI,	1	New inscription 36
	2	New inscription 39
LII		Uninscribed block, Ramsay, Notebook B, p. 30, no. 114 and new inscription 39

LIII, 1 New inscription 42
2 New inscription 57
LIV, 1 New inscription 62 (right edge missing)
2 New inscription 125
LV, 1 Waldmann 1
2 Waldmann 2
LVI, 1 Waldmann 2 (detail)
2 Waldmann 3
LVII, 1 Waldmann 4
2 Waldmann 5

PLATES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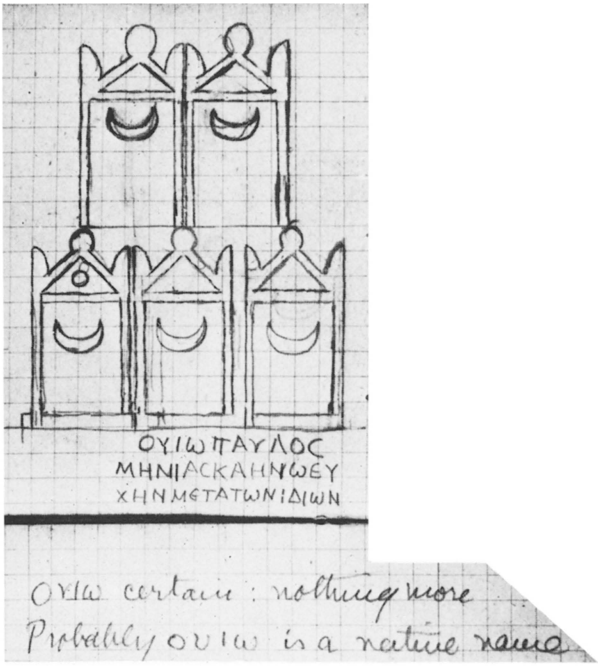
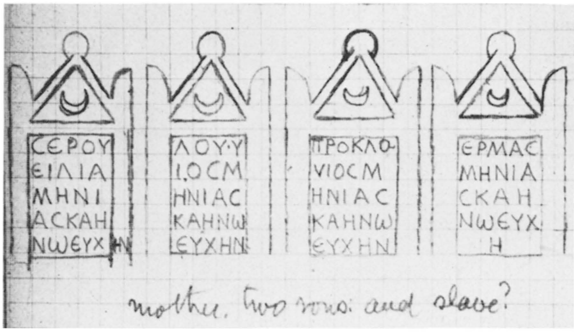
Λ.ΝΕΡΑ
ΤΙΟCΠΟC
ΤΟΥΜΟC
Λ.CΕΝΤΙΟC
ΜΑΞΙΜΟC
ΓΟΥCΙΒΙΟC Λ.ΝΕΡΑ
ΟΥCΙΤΑΛΗC ΤΙΟCΑ
Α.ΝΕΡ ΜΙ
A. Neratios A
Baskantos 19.2

1


ΟΥΙΩΠΑΥΛΟC
ΜΗΝΙΑCΚΑΗΝΩΕΥ
ΧΗΝΜΕΤΑΤΩΝΙΔΙΩΝ
Ουιω certain : nothing more
Probably ουιω is a native name

2

PLATE II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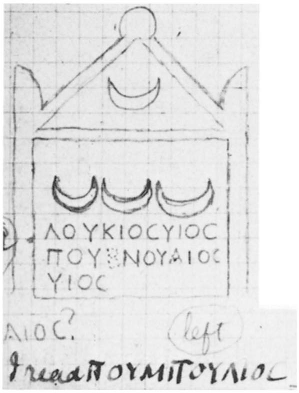
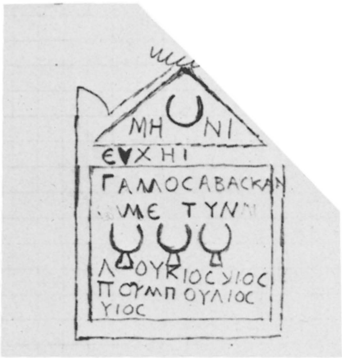
ΕΙΛΙΑ
ΜΗΝΙ
ΑϹΚΑΗ
ΝΩΕΥΧΗΝ
ΛΟΥ·Υ
Ι.ΟϹΜ
ΗΝΙΑϹ
ΚΑΗΝΩ
ΕΥΧΗΝ
ΠΡΟΚΛΟ
ΥΙΟϹΜ
ΗΝΙΑϹ
ΚΑΗΝΩ
ΕΥΧΗΝ
ΕΡΜΑϹ
ΜΗΝΙΑ
ϹΚΑΗ
ΝΩΕΥΧ
Η
mother, two sons: and slave?

1


ΛΟΥΚΙΟϹΥΙΟϹ
ΠΟΥ ΝΟΥΛΙΟϹ
ΥΙΟϹ
ΛΙΟϹ?
left
I read ΠΟΥΜΙΠΟΥΛΙΟϹ

2a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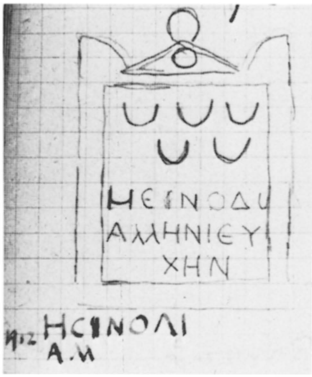
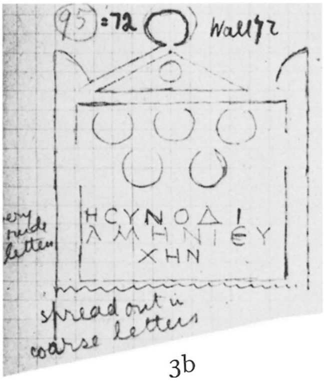
ΕΥΧΗΙ
ΓΑΜΟϹΑΒΑϹΚΑΝ
ΜΕ ΤΥΝ
ΛΟΥΚΙΟϹΥΙΟϹ
ΠΟΥΜΠΟΥΛΙΟϹ
ΥΙΟϹ

2b

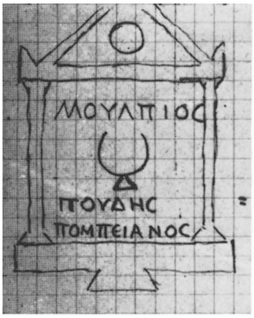

ΗΕΙΝΟΔΙ
ΑΜΗΝΙΕΥ
ΧΗΝ
9.12 ΗϹΙΝΟΛΙ
Α.Μ

3a


95 =72
Wall 72
ΗϹΥΝΟΔΙ
ΑΜΗΝΙΕΥ
ΧΗΝ
very rude letters
spread out in coarse letters

3b

PLATE III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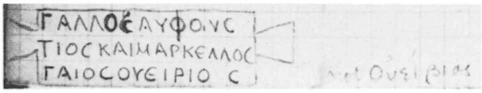
ΠΟΥΔΗϹ
ΠΟΜΠΕΙΑΝΟϹ

1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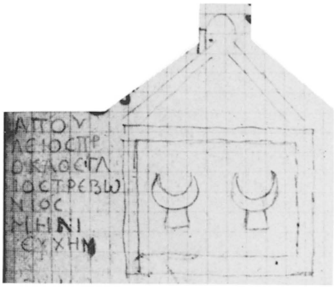
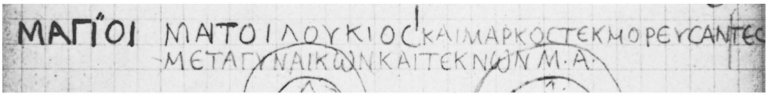
ΤΙΟϹ ΚΑΙ ΜΑΡΚΕΛΛΟϹ
ΓΑΙΟϹ ΟΥΕΙΡΙΟ Ϲ
ΟΥΕΙΒΙΟϹ

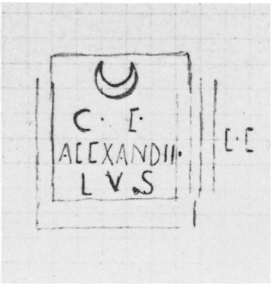
2


ΑΠΟΥ
ΛΕΙΟϹΠΡ
ΟΚΛΟϹΓΛ
ΙΟϹΤΡΕΒΩ
ΝΙΟϹ
ΜΗΝΙ
ΕΥΧΗΝ

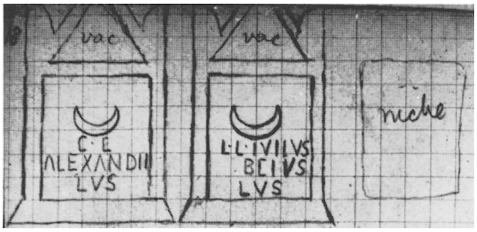
3


ΜΑΓΙΟΙ
ΜΑΤΟΙ ΛΟΥΚΙΟϹ ΚΑΙ ΜΑΡΚΟϹ ΤΕΚΜΟΡΕΥϹΑΝΤΕϹ
ΜΕΤΑ ΓΥΝΑΙΚΩΝ ΚΑΙ ΤΕΚΝΩΝ Μ·Α·

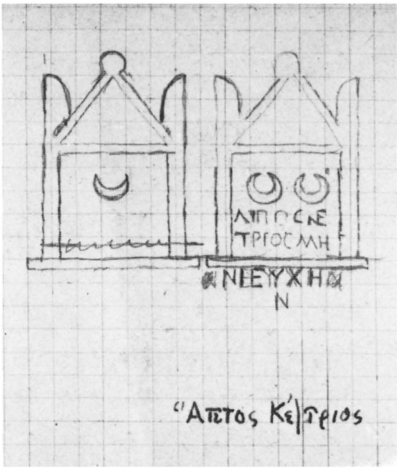
4


C· Γ·
ALEXANDII·
LV·S
Γ·Γ

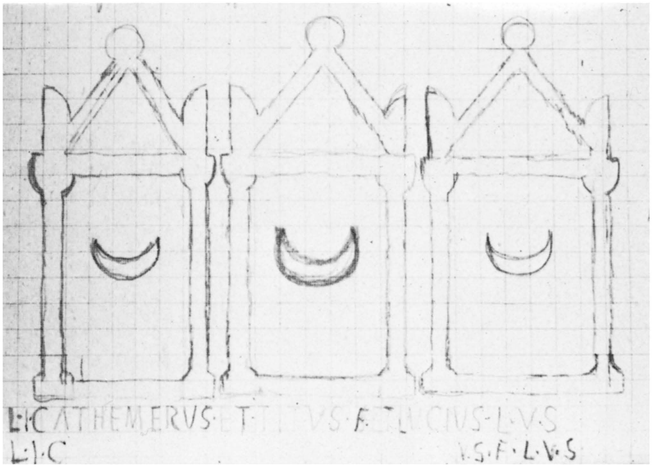
5a


vac
vac
C·E
ALEXANDII
LVS
L·L·IVIILVS
BEIVS
LVS
niche

5b

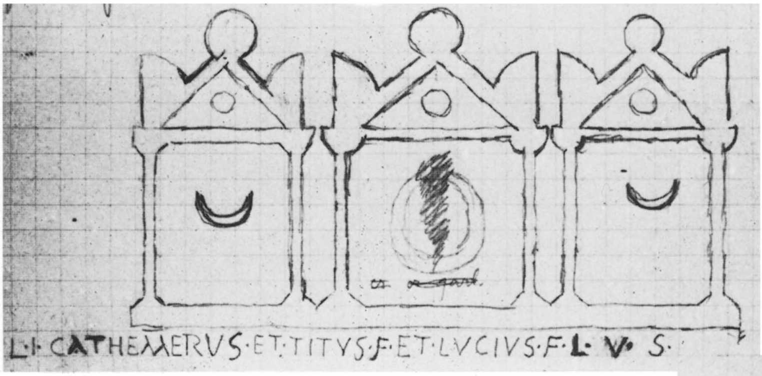

ΛΙΠ Ο ϹΚΕ
ΤΡΙΓΟϹΜΗ
ΝΙΕΥΧΗ
Ν
ʽΆπτος Κέ|τριος

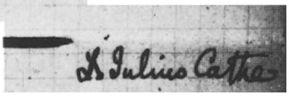
I


L·I·C ATHEMERVS·ET·T VS·F·L CIVS·L·V·S
L·I·C
V·S·F·L·V·S

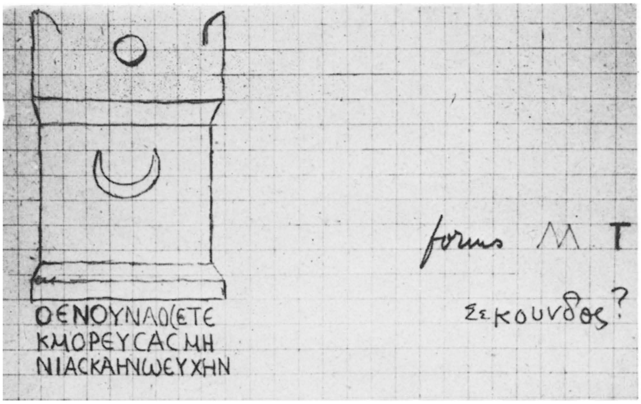
2

PLATE V

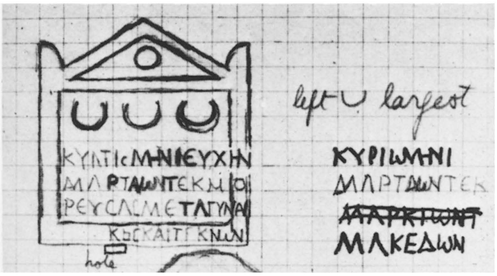

L·I·CATHEΛΛERVS·ET·TITVS·F·ET·LVCIVS·F·L·V·S·

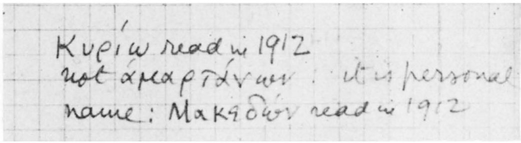

L Iulius Catha

1


ΘΕΝΟΥΝΑΘΣΕΤΕ
ΚΜΟΡΕΥCΑCΜΗ
ΝΙΑCΚΑΗΝΩΕΥΧΗΝ
forms Μ Τ
Σεκουνδος?

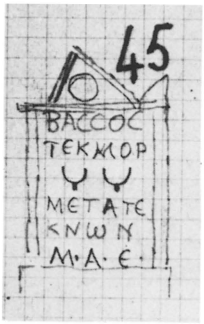
2


ΚΥΛΤΙCΜΗΝΙΕΥΧΗΝ
ΜΛΡΤΑΩΝΤΕΚΜΙΟ
ΡΕΥCΛCΜΕΤΑΓΥΝΑ
ΚΥCΚΑΙΤΓΚΝΩΝ
hole
left ∪ largest
ΚΥΡΙΩΜΗΝΙ
ΜΛΡΤΑΩΝΤΕΚ
~~ΑΜΑΡΤΙΩΝΤ~~
ΜΛΚΕΔΩΝ

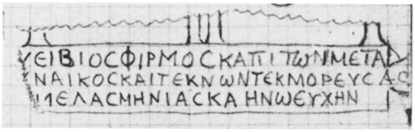

Κυρίω read in 1912
not ἁμαρτάνων: it is personal
name: Μακεδών read in 1912

3

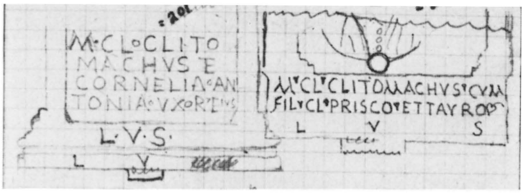
PLATE VI


45
ΒΑCCOC
ΤΕΚΜΟΡ
ΜΕΤΑΤΕ
ΚΝѠΝ
Μ·Α·Ε·

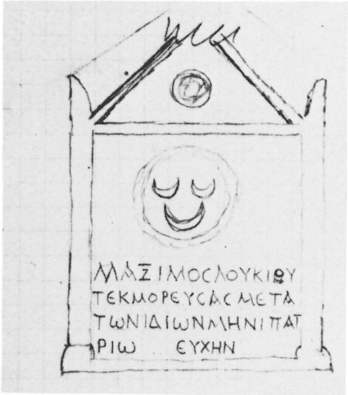
1


ΥΕΙΒΙΟCΦΙΡΜΟCΚΑΠΙΤѠΝΜΕΤΑ
ΝΑΙΚΟCΚΑΙΤΕΚΝѠΝΤΕΚΜΟΡΕΥCΑC
ΜΕΛΑCΜΗΝΙΑCΚΑ ΗΝѠΕΥΧΗΝ

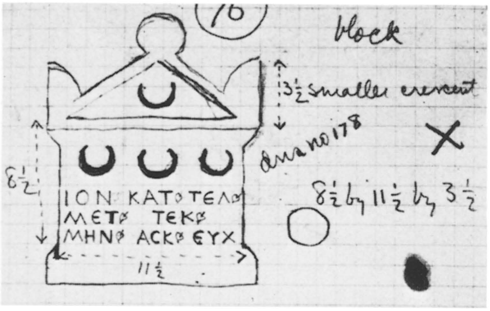
2


201
M·CL·CLITO
MACHVS E
CORNELIA·AN
TONIA·VXOR·EIVS
L·V·S·
L
V
M·CL·CLITOMACHVS·CVM
FIL·CL·PRISCO·ET TAYROS
L
V
S

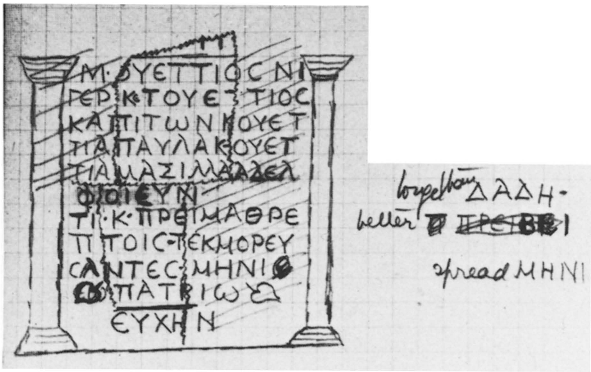
3


ΜΑΞΙΜΟCΛΟΥΚΙΟΥ
ΤΕΚΜΟΡΕΥCΑCΜΕΤΑ
ΤѠΝΙΔΙѠΝΜΗΝΙΠΑΤ
ΡΙѠ ΕΥΧΗΝ

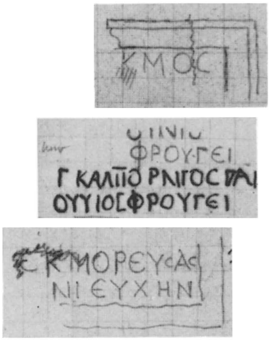
4


76
block
3½ smaller crescent
Anna no 178
8½
ΙΟΝ ΚΑΤ ΤΕΛ
ΜΕΤ ΤΕΚ
ΜΗΝ ΑCΚ ΕΥΧ
11½
8½ by 11½ by 3½

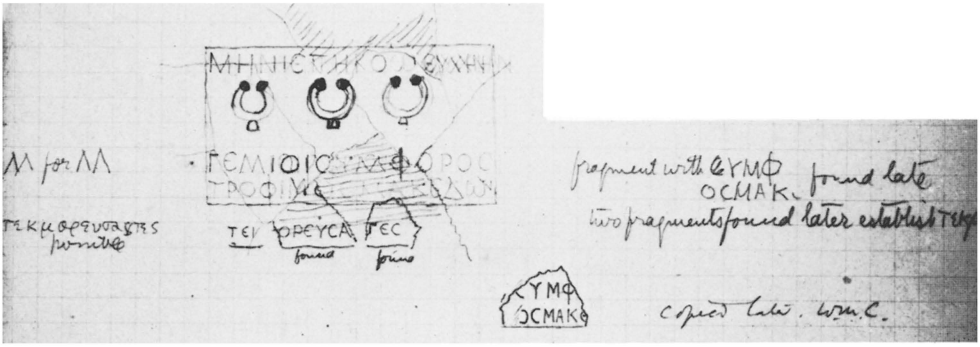
5


Μ·ΟΥΕΤΤΙΟCΝΙ
ΓΕΡ Κ·ΤΟΥΕΞ ΤΙΟC
ΚΑΠΙΤѠΝ ΚΟΥΕΤ
ΠΑΠΑΥΛΑΚΟΥΕΤ
ΤΙΑ ΜΑΞΙΜΑ ΑΔΕΛ
ΦΟΙ ΕΥΝΙ
ΤΙ·Κ·ΠΡΕΙΜΑ ΘΡΕ
Π ΤΟΙC·ΤΕΚΜΟΡΕΥ
CΑΝΤΕC ΜΗΝΙ
ΠΑΤΡΙѠ
ΕΥΧΗΝ
longer than ΔΑΔΗ·
better ~~ΠΡΕΙΒ~~ Ι
spread ΜΗΝΙ

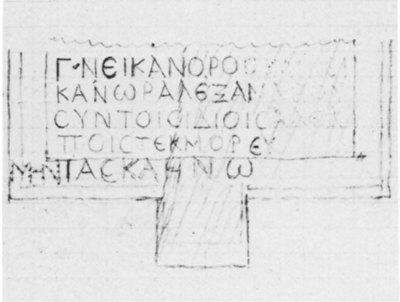
6


ΚΜΟC
ΦΡΟΥΓΕΙ
Γ ΚΑΛΠΟΡΝΙΟC
ΟΥΙΟCΦΡΟΥΓΕΙ
ΕΚΜΟΡΕΥCΑC
ΝΙ ΕΥΧΗΝ

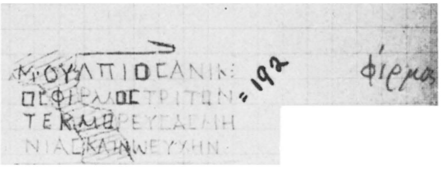
1


ΜΗΝΙ ΕΤΝΗΚΟ ΕΥΧΗΝ
ΓΕΜΙΟΙΟC ΜΦΟΡΟC
ΤΡΟΦΙΜ ΚΕΔΩΝ
Μ for ΛΛ
ΤΕΚΜΟΡΕΥCΑΝΤΕC
ΤΕΙ
ΟΡΕΥCΑ
found
ΓΕC
found
fragment with ΕΥΜΦ
ΟCΜΑΚ found late
two fragments found later establish ΤΕΚ
ΕΥΜΦ
ΟCΜΑΚ
copied late. W.M.C.

2

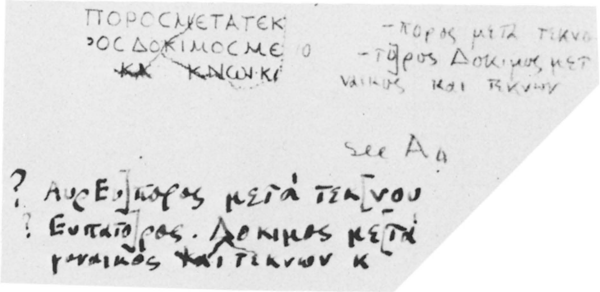

Γ·ΝΕΙΚΑΝΟΡΟ
ΚΑΝΩΡΑΛΕΞΑΝ
CΥΝΤΟΙCΙΔΙΟΙCΑ
ΠΟΙCΤΕΚΜΟΡΕΥ
ΜΗΝΙ ΤΑCΚΑΗΝΩ

3


Μ·ΟΥΛΠΙΟCΑΝΙΚ
ΟCΦΙΕΜΟC ΤΡΙΤΩΝ
ΤΕΚΜΟΡΕΥCΑCΜΗ
ΝΙ ΑCΚΑΗΝΩ ΕΥΧΗΝ
= 192
Φίεμος

4

PLATE VIII



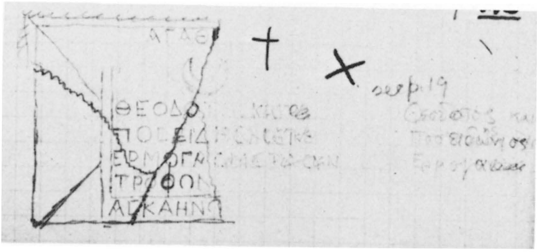
ΠΟΡΟϹΜΕΤΑΤΕΚ
ΡΟϹΔΟΚΙΜΟϹΜΕ
~~ΚΑ~~ ΚΝΩΝ·ΚΙ

-πορος μετα τεκνο
-τ]ρος Δοκιμος μετ
ναικος και τεκνων

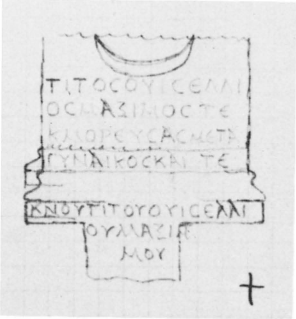
see A a

? Αυξε]πορος μετά τεκ[νου
? Ευπατο]ρος. Δοκιμος μετ[ά
γυναικος ~~και~~ τεκνων κ

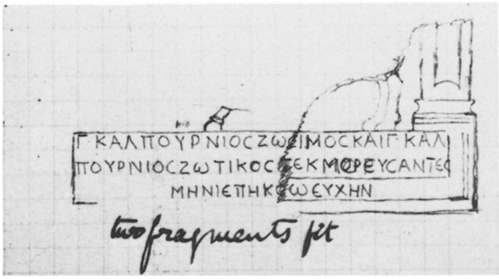
1


ΑΓΑΘ
ΘΕΟΔΟ
ΠΟϹΕΙΔ
ΕΡΜΟΓΑ
ΤΡΟΦΩΝ
ΑΓΚΑΗΝΟ
Θεόδοτος και
Ποσειδώνιος
Ερμογένης

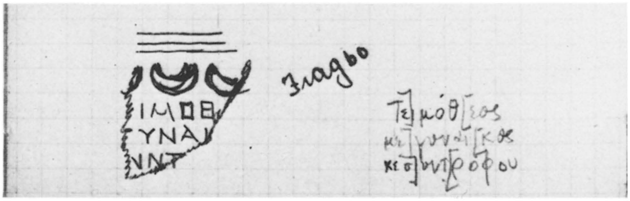
2


ΤΙΤΟϹΟΥΙϹΕΛΛΙ
ΟϹΜΑΞΙΜΟϹΤΕ
ΚΛΟΡΕΥϹΑϹΜΕΤΑ
ΓΥΝΑΙΚΟϹΚΑΙΤΕ
ΚΝΟΥΤΙΤΟΥΟΥΙϹΕΛΛΙ
ΟΥΜΑΞΙΜ
ΜΟΥ

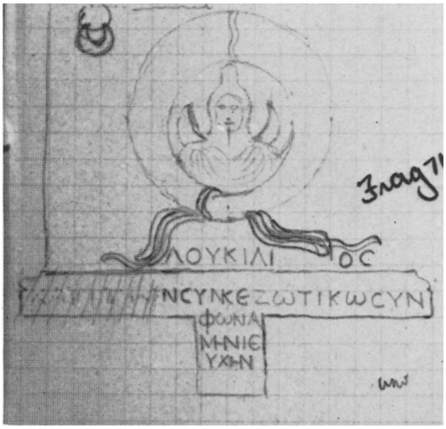
3


Γ·ΚΑΛΠΟΥΡΝΙΟϹΖΩϹΙΜΟϹΚΑΙΓ·ΚΑΛ
ΠΟΥΡΝΙΟϹΖΩΤΙΚΟϹΕΚΜΟΡΦΕΥϹΑΝΤΕϹ
ΜΗΝΙΕΠΗΚΟΩΕΥΧΗΝ
two fragments fit

1

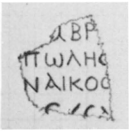

ΙΜΟΘ
ΥΝΑΙ
ΝΝΤ
3 Aug 60
Τε]μόθ[εος
μὲ]ν γυναῖ[κες
κὲ σ]υντ[ρόφου

2

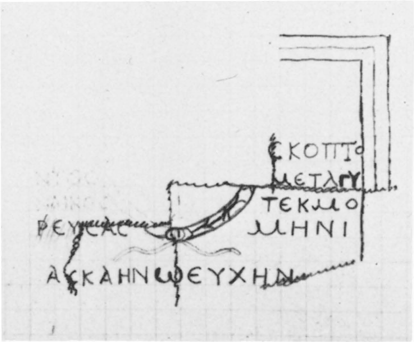

ΛΟΥΚΙΛΙ ΟϹ
ΝϹΥΝΚΕΖΩΤΙΚΩϹΥΝ
ΦΩΝΑ
ΜΗΝΙΕ
ΥΧΗΝ
3 Aug 71

3

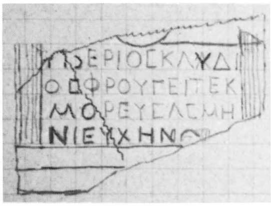
PLATE X


ΛΒΡ
ΠΩΛΗϹ
ΝΑΙΚΟϹ

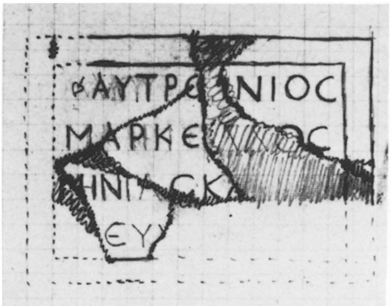
1a


ϹΚΟΠΤΟ
ΜΕΤΑΓΥ
ΤΕΚΜΟ
ΜΗΝΙ
ΡΕΥϹΑϹ
ΑϹΚΛΗΝΩ ΕΥΧΗΝ

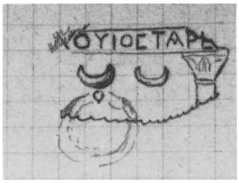
1b


ΡΙΟϹΚΛΑΥΔΙ
ΟΦΡΟΥΓΕΙΤΕΚ
ΜΟΡΕΥϹΑϹΜΗ
ΝΙΕΥΧΗΝ

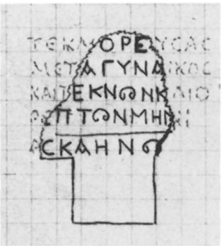
2


ΑΥΤΡΟΝΙΟϹ
ΜΑΡΚΕ ΝΟϹ
ΗΝΙΑϹΚ
ΕΥ

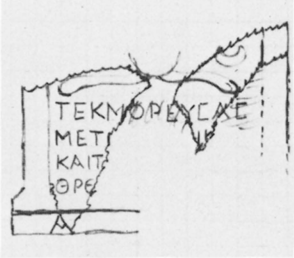
3


ΟΥΙΟΣΤΑΡ

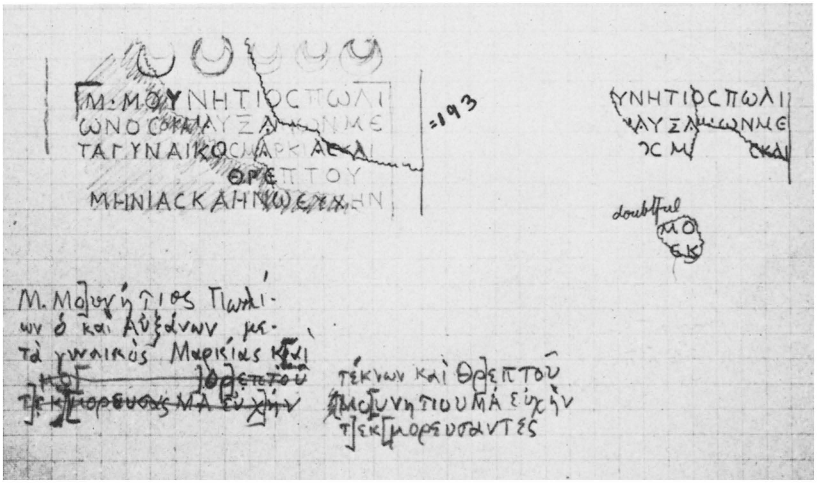
1a


ΤΕΚΜΟΡΕΥΣΑΣ
ΜΕΤΑΓΥΝΑΙΚΟΣ
ΚΑΙΤΕΚΝΩΝΚΑΙΘ
ΡΕΠΤΩΝΜΗΝΙ
ΑΣΚΑΗΝΩ

1b

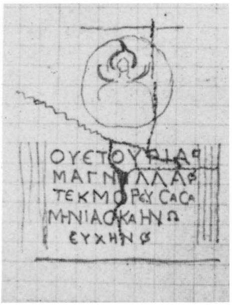

ΤΕΚΜΟΡΕΥΣΑΣ
ΜΕΤ
ΚΑΙΤ
ΘΡΕ

1c

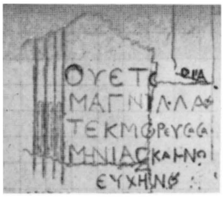

Μ.ΜΟΥΝΗΤΙΟΣΠΩΛΙ
ΩΝΟΣΚΑΙΑΥΞΑΝΩΝΜΕ
ΤΑΓΥΝΑΙΚΟΣΜΑΡΚΙΑΣΚΑΙ
ΘΡΕΠΤΟΥ
ΜΗΝΙΑΣΚΑΗΝΩΕΥΧΗΝ
=193
ΥΝΗΤΙΟΣΠΩΛΙ
ΑΥΞΑΝΩΝΜΕ
ΣΜ ΣΚΑΙ
doubtful
ΜΟ
ΕΚ
Μ. Μο]υνήτιος Πωλί-
ων ὁ καὶ Αὐξάνων με-
τὰ γυναικὸς Μαρκίας κ[αὶ
~~κα[ ]θρ[επτοῦ~~
~~τ]εκ[μορευσας ΜΑ εὐχὴν~~
τέκνων καὶ θρ]επτοῦ
Μο[υνητιου ΜΑ εὐχὴν
τ]εκ[μορευσαντες

2

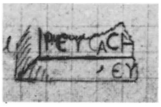
PLATE XII


ΟΥΕΤΟΥΡΙΑΦ
ΜΑΓΝΙΛΛΑΦ
ΤΕΚΜΟΡΕΥϹΑϹΑ
ΜΗΝΙΑϹΚΑΙΗΝΩ
ΕΥΧΗΝΘ

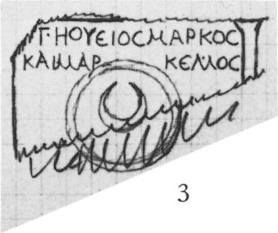
1a


ΟΥΕΤ ΦΛΑ
ΜΑΓΝΙΛΛΑΦ
ΤΕΚΜΟΡΕΥϹΑϹΑ
ΜΗΝΙΑϹΚΑΙΗΝΩ
ΕΥΧΗΝΘ

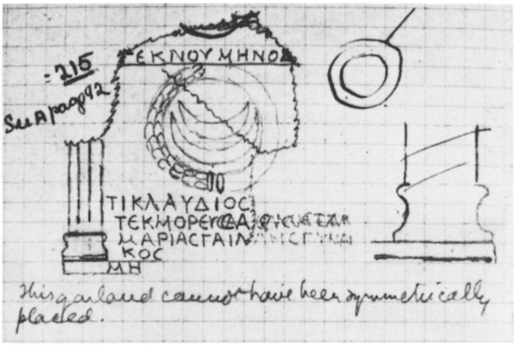
1b



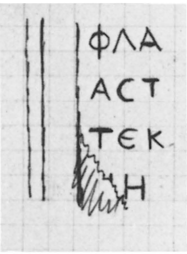
2


Γ·ΗΟΥΕΙΟϹΜΑΡΚΟϹ
ΚΑΙΜΑΡ ΚΕΛΛΟϹ

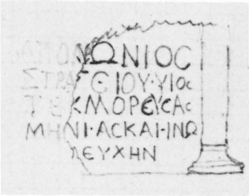
3


= 215
SEA pag 92
ΕΚΝΟΥΜΗΝΟ
ΤΙΚΛΑΥΔΙΟϹ
ΤΕΚΜΟΡΕΥϹΑϹ ΟΥΕΤΤΑ
ΜΑΡΙΑϹΓΑΙΝ ΗϹΓΥΝΑΙ
ΚΟϹ
ΜΗ
This garland cannot have been symmetrically placed.

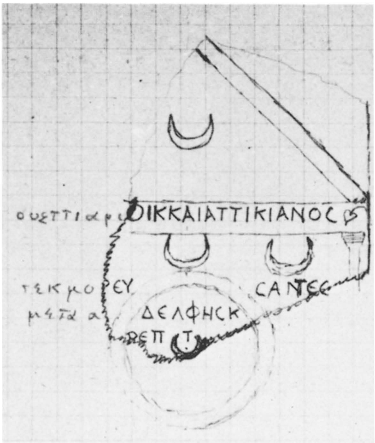
4


ΦΛΑ
ΑϹΤ
ΤΕΚ
Η

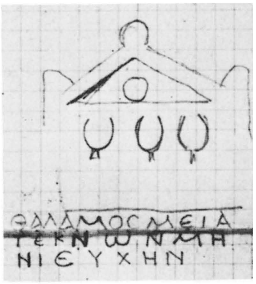
5a


ΑΠΟΛΛΩΝΙΟϹ
ΣΤΡΑΤΕΙΟΥ·ΥΙΟϹ
ΤΕΚΜΟΡΕΥϹΑϹ
ΜΗΝΙ·ΑϹΚΑΙ·ΙΝΩ
ΕΥΧΗΝ

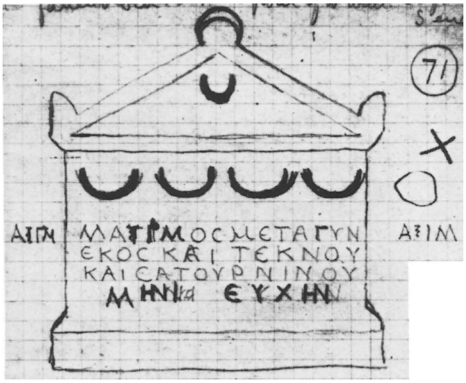
5b


ουεττιαρι ΙΚΚΑΙΑΤΤΙΚΙΑΝΟϹ
τεκμο ΡΕΥ ϹΑΝΤΕϹ
μετα α ΔΕΛΦΗϹΚ
ΡΕΠ Τ

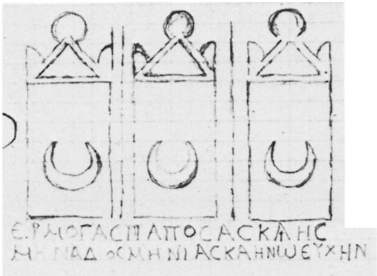
6


ΘΑΛΑΜΟΣ ΜΕΙΑ
ΤΕΚΝΩΝ ΜΗ
ΝΙ ΕΥΧΗΝ

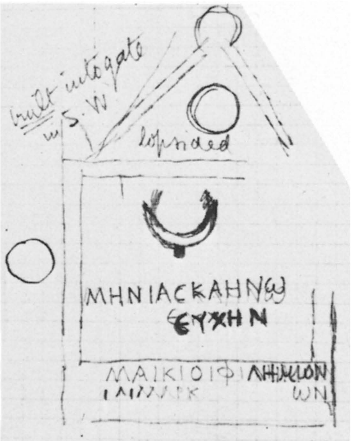
1


71
ΑΞΙΜ
ΜΑΞΙΜΟΣ ΜΕΤΑ ΓΥΝ
ΕΚΟΣ ΚΑΙ ΤΕΚΝΟΥ
ΚΑΙ ΣΑΤΟΥΡΝΙΝΟΥ
ΜΗΝΙ ΕΥΧΗΝ
ΑΞΙΜ

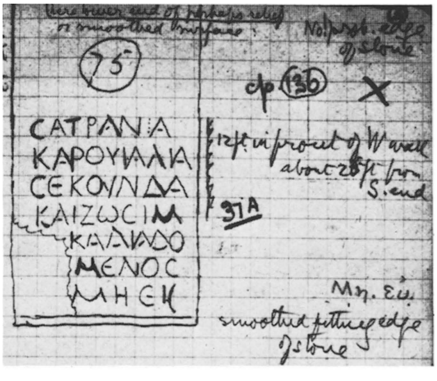
2


Ε.ΡΜΟΓΑΣ ΠΑΠΟΣ ΑΣΚΛΗΣ
ΜΗ ΝΑΔ ΟΣ ΜΗΝΙ ΑΣΚΑΗΝΩ ΕΥΧΗΝ

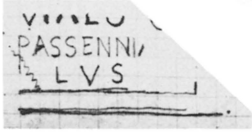
3


built into gate
w. S. W
lopsided
ΜΗΝΙ ΑΣΚΑΗΝΩ
ΕΥΧΗΝ
ΜΑΙΚΙΟΙ ΦΙΛΗΜΟΝ
ΩΝ

4

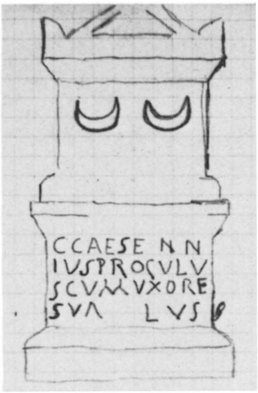

here lower end of perhaps relief or smoothed surface
No! right edge of stone
75
cp 136
ΣΑΤΡΑΝΙΑ
ΚΑΡΟΥΙΛΛΑ
ΣΕΚΟΥΝΔΑ
ΚΑΙ ΖΩΣΙΜ
ΚΑΛΛΙΝΔΟ
ΜΕΝΟΣ
ΜΗΝΙ ΕΥ
12 ft. in front of W wall about 20 ft from S. end
37A
Μη. Εὐ.
smoothed fitting edge of stone

5

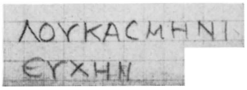

PASSENNI
LVS

6

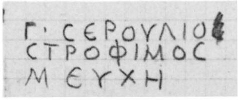
PLATE XIV


CCAESE NN
IVSPROCVLV
SCVMVXORE
SVA LVS

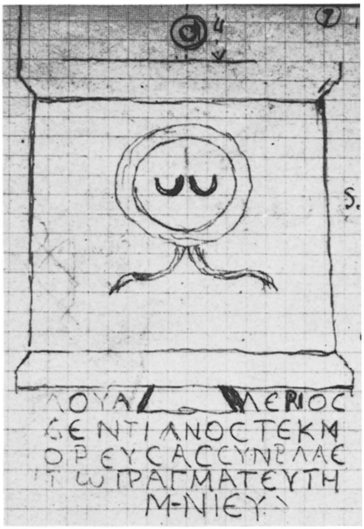
1


ΛΟΥΚΑCΜΗΝΙ
ΕΥΧΗΝ

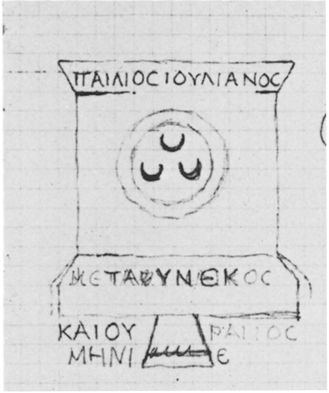
2


Γ· CΕΡΟΥΛΙΟ
CΤΡΟΦΙΜΟC
Μ ΕΥΧΗ

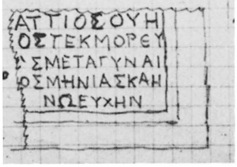
3


ΛΟΥΑ ΛΕΡΙΟC
ΓΕΝΤΙΑΝΟCΤΕΚΜ
ΟΡΕΥCΑCCΥΝΡΛΑΕ
ΤΩΠΡΑΓΜΑΤΕΥΤΗ
Μ·ΝΙΕΥ
S.

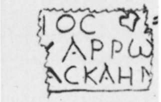
4


ΠΑΙΛΙΟCΙΟΥΛΙΑΝΟC
ΜΕΤΑΦΥΝΕΚΟC
ΚΑΙΟΥ
ΜΗΝΙ
ΡΑΛΙΟC
Ε

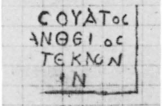
5


ΑΤΤΙΟΣΟΥΗ
ΟΣΤΕΚΜΟΡΕΥ
ΣΜΕΤΑΓΥΝΑΙ
ΟΣΜΗΝΙΑΣΚΑΗ
ΝΩΕΥΧΗΝ

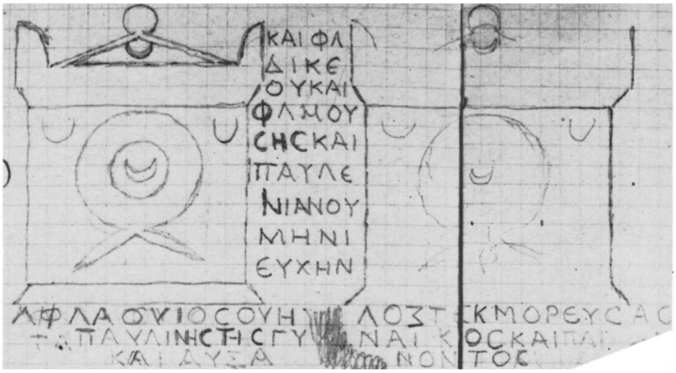
6


ΙΟC
ΥΑΡΡΩ
ΑCΚΑΗΜ

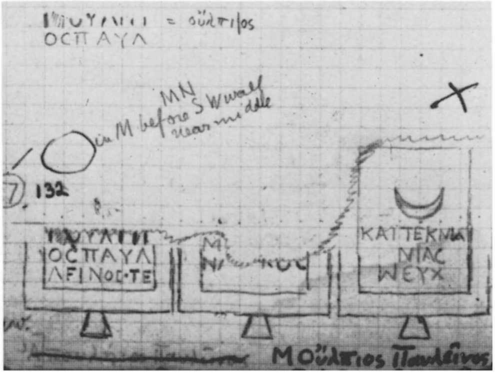
7


CΟΥΑΤΟC
ΑΝΘΕΙΟC
ΤΕΚΝΩΝ
ΙΝ

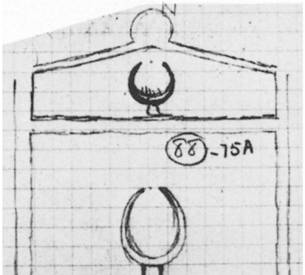
8


ΚΑΙΦΛ
ΔΙΚΕ
ΟΥΚΑΙ
ΦΛΜΟΥ
CΗCΚΑΙ
ΠΑΥΛΕ
ΝΙΑΝΟΥ
ΜΗΝΙ
ΕΥΧΗΝ
ΑΦΛΑΟΥΙΟCΟΥΗ ΛΟΞΤ ΚΜΟΡΕΥCΑC
ΠΑΥΛΙΝΗCΤΗCΓΥ ΝΑΙΚ ΟCΚΑΙΠΑ
ΚΑΙ ΑΥΞΑ ΝΟΝ ΤΟC

1

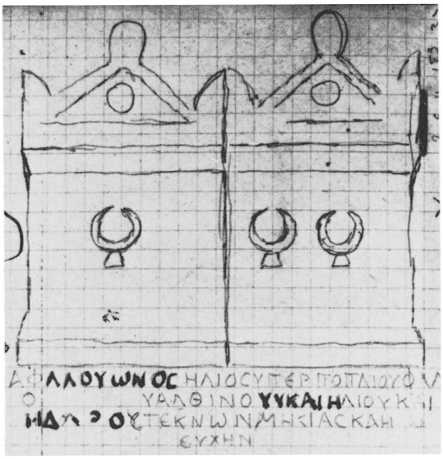

ΟCΠΑΥΛ = οὔλπιος
MN
in M before S W wall near middle
7 132
ΟCΠΑΥΛ
ΛΕΙΝΟC·ΤΕ
Μ
Ν ΚΟC
ΚΑΙΤΕΚΝ
ΝΙΑC
ΜΕΥΧ
W.
Μοὔλπιος Παυλεῖνος

2

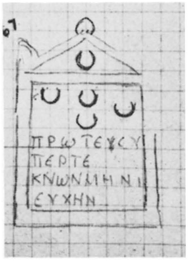

N
88 -75A
Λ·CΕΝΤΙΟCΜΑ
ΞΙΜΟΥ ΜΗΝΙ Ε
Μερίνε

3

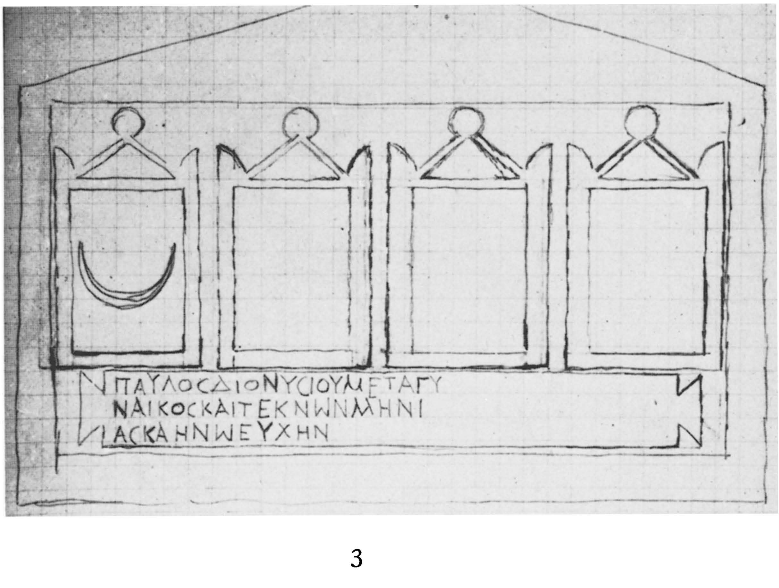
PLATE XVI


ΑΦΛΛΟΥWΝΟC ΗΛΙΟCΥΠΕΡ ΠΟΠΛΙΟΥΦ
Ο ΥΑΔΘΙΝΟΥΥΚΑΙΗΛΙΟΥΚ
ΗΔ ΟΥΤΕΚΝWΝΜΗΚΙΑCΚΑΗ
ΕΥΧΗΝ

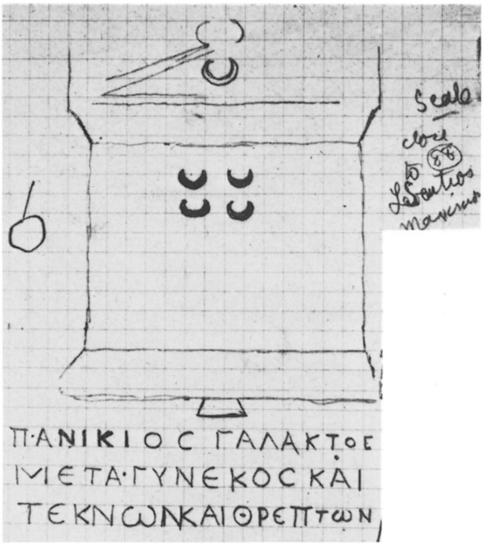
I


ΠΡωΤΕΥCΥ
ΠΕΡΤΕ
ΚΝWΝΜΗΝΙ
ΕΥΧΗΝ

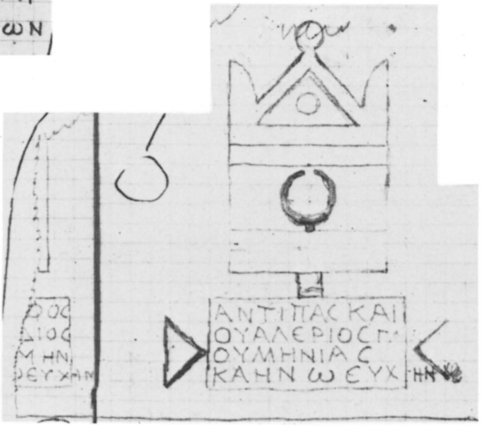
2


ΠΑΥΛΟCΔΙΟΝΥCΙΟΥΜΕΤΑΓΥ
ΝΑΙΚΟCΚΑΙΤΕΚΝWΝΜΗΝΙ
ΑCΚΑΗΝWΕΥΧΗΝ

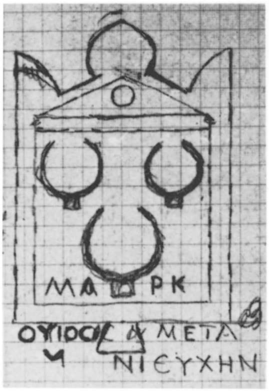
3


Scale
close
to (88)
Leontios
maximus
Π·ΑΝΙΚΙΟϹ ΓΑΛΑΚΤΟΕ
ΜΕΤΑ·ΓΥΝΕΚΟϹ ΚΑΙ
ΤΕΚΝΩΝΚΑΙΘΡΕΠΤΩΝ

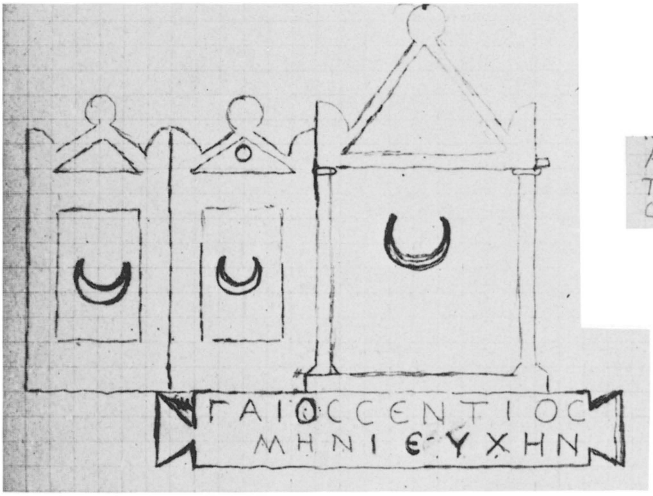
1


ΟϹ
ΔΙΟϹ
ΜΗΝ
ΕΥΧΗΝ
ΑΝΤΙΠΑϹ ΚΑΙ
ΟΥΑΛΕΡΙΟϹ Γ
ΟΥΜΗΝΙΑϹ
ΚΑΗΝΩ ΕΥΧ
ΗΝ

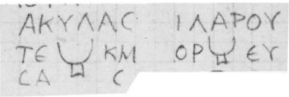
2


ΜΑ ΡΚ
ΟΥΙΟϹΙΛ Α ΜΕΤΑ
Ч ΝΙΕΥΧΗΝ

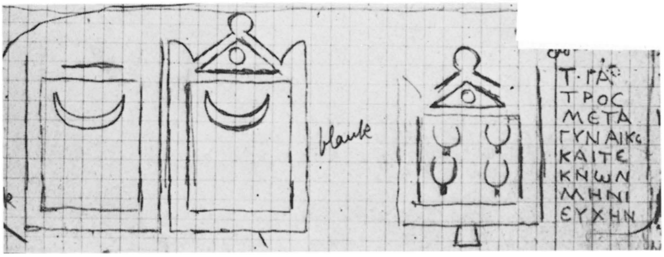
3


ΓΑΙΟϹϹΕΝΤΙΟϹ
ΜΗΝΙ ЄΥΧΗΝ

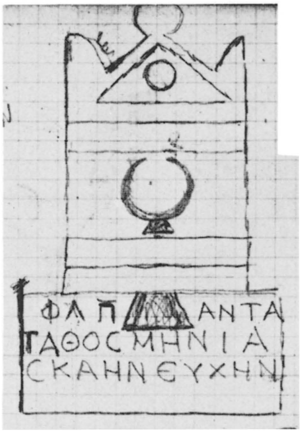
1


ΑΚΥΛΑϹ ΙΛΑΡΟΥ
ΤЄ ΚΜ ΟΡ ЄΥ
ϹΑ Ϲ

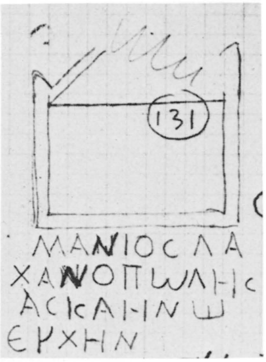
2


blank
Τ·ΓΑ
ΤΡΟϹ
ΜЄΤΑ
ΓΥΝΑΙΚϹ
ΚΑΙΤЄ
ΚΝΩΝ
ΜΗΝΙ
ЄΥΧΗΝ

3

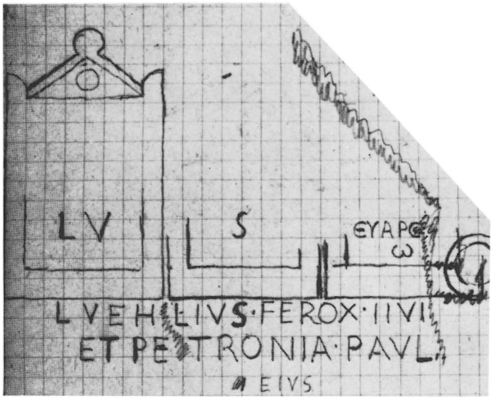

ΦΛΠ ΑΝΤΑ
ΤΑΘΟϹΜΗΝΙΑ
ϹΚΑΗΝЄΥΧΗΝ

4

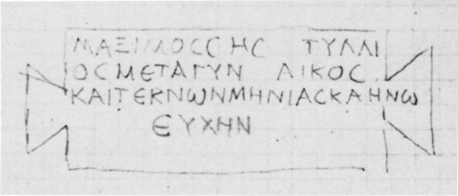

131
ΜΑΝΙΟϹΛΑ
ΧΑΝΟΠΩΛΗϹ
ΑϹΚΑΗΝΩ
ЄΥΧΗΝ

5

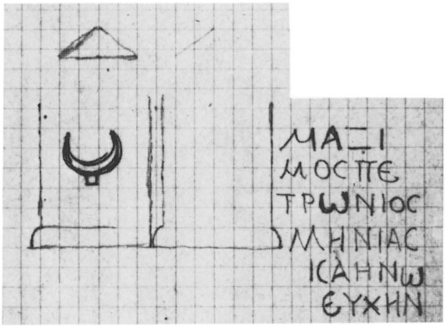
PLATE XIX


LV
S
ΕΥΑΡΘ
Ω
LVEH LIVS·FEROX·IIVI
ET PE TRONIA·PAVL
EIVS

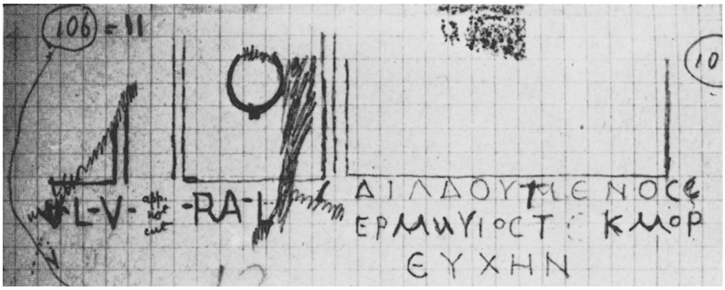
1


ΜΑΞΙΜΟCCΗC ΤΥΛΛΙ
ΟCΜΕΤΑΓΥΝ ΑΙΚΟC
ΚΑΙΤΕΚΝΩΝΜΗΝΙΑCΚΑΗΝΩ
ΕΥΧΗΝ

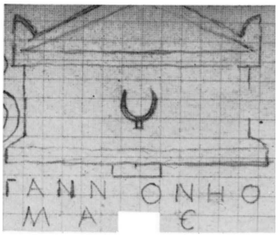
2


ΜΑΞΙ
ΜΟCΠΕ
ΤΡΩΝΙΟC
ΜΗΝΙΑC
ΙCΑΗΝΩ
ΕΥΧΗΝ

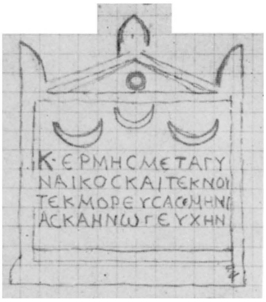
3


106 = 11
10
L-V-
app. not cut
-RA-L
ΔΙΛΔΟΥΤΛΕΝΟϹ
ΕΡΜΜΥΙΟϹΤ ΚΜΟΡ
ЄΥΧΗΝ

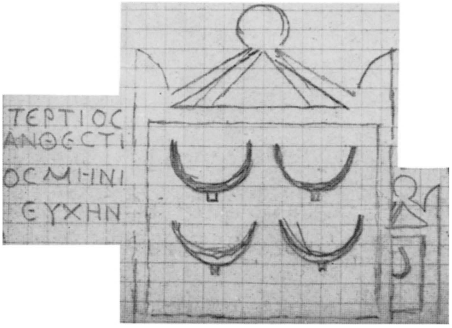
1


ΓΑΝΝ ΟΝΗΟ
ΜΑ Є

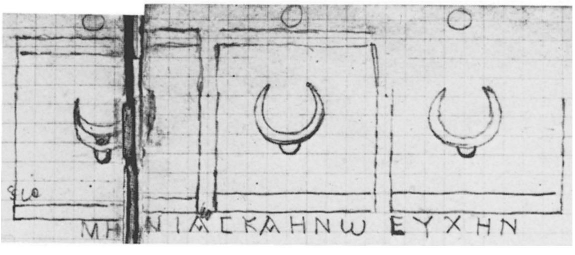
2


Κ·ЄΡΜΗϹΜЄΤΑΓΥ
ΝΑΙΚΟϹΚΑΙΤЄΚΝΟΙ
ΤЄΚΜΟΡЄΥϹΑϹΜΗΝΙ
ΑϹΚΑΗΝΩΓЄΥΧΗΝ

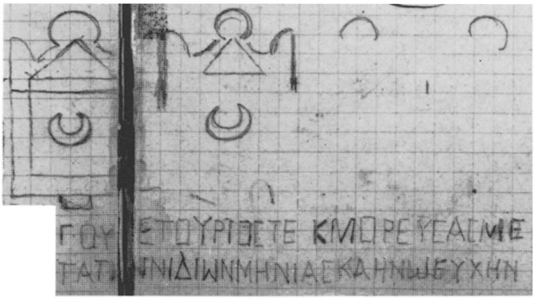
3


ΤЄΡΤΙΟϹ
ΑΝΘЄϹΤΙ
ΟϹΜΗΝΙ
ЄΥΧΗΝ

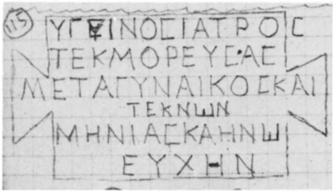
4


ΜΗΝΙΑϹΚΑΗΝΩ ЄΥΧΗΝ

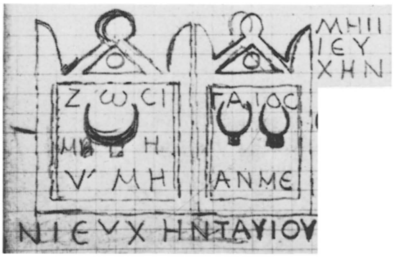
5


ΓΟΥ ΕΤΟΥΡΙΘΣΤΕ ΚΜΘΡΕΥΣΑΣΜΕ
ΤΑΤ ΝΙΔΙΩΝΜΗΝΙΑΣΚΑΗΝΩΕΥΧΗΝ

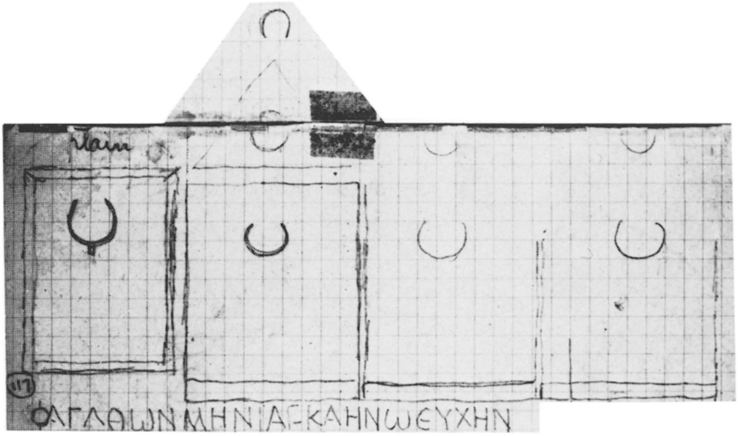
1


115
ΥΓΕΙΝΟΣΙΑΤΡΟΣ
ΤΕΚΜΟΡΕΥΣΑΣ
ΜΕΤΑΓΥΝΑΙΚΟΣΚΑΙ
ΤΕΚΝΩΝ
ΜΗΝΙΑΣΚΑΗΝΩ
ΕΥΧΗΝ

2

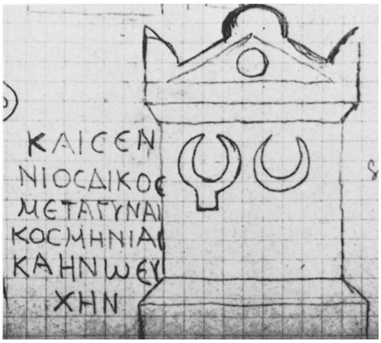

ΖΩΣΙ
ΜΗ
ΥΜΗ
ΓΑΙΟΣ
ΑΝΜΕ
ΜΗΙΙ
ΙΕΥ
ΧΗΝ
ΝΙΕΥΧΗΝΤΑΥΙΟΥ

3

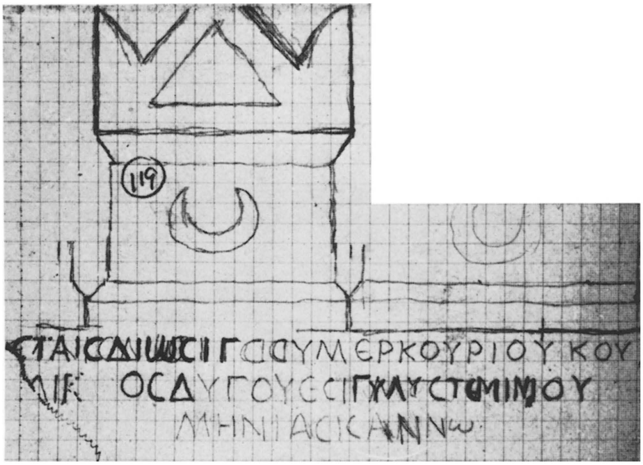

Vam
117
ΦΛΓΛΘΩΝ ΜΗΝΙΑΣΚΑΗΝΩΕΥΧΗΝ

4

PLATE XXII


ΚΑΙϹΕΝ
ΝΙΟϹΔΙΚΟϹ
ΜΕΤΑΓΥΝΑΙ
ΚΟϹΜΗΝΙΑ
ΚΑΗΝΩΕΥ
ΧΗΝ

1


119
ΤΑΙϹΔΙΙΩϹΙΓ ϹϹΥΜΕΡΚΟΥΡΙΟΥ ΚΟΥ
ΙΓ ΟϹΔΥΓΟΥϹϹΙΓΧΛΥϹΤΜΙΜΟΥ
ΜΗΝΙΑϹΚΑΝΝω

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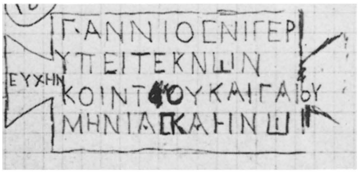
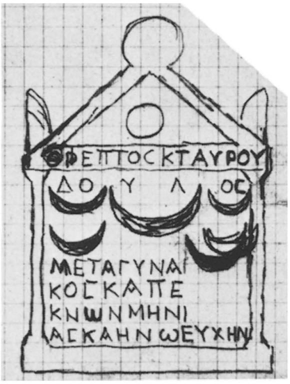
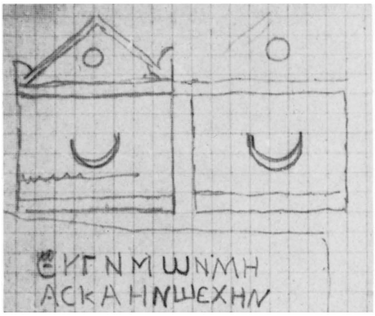

ΕΥΧΗΝ
Γ·ΑΝΝΙΟϹΝΙΓΕΡ
ΥΠΕΙΤΕΚΝΩΝ
ΚΟΙΝΤΟΥΚΑΙΓΑ ΙΟΥ
ΜΗΝΙΑϹΚΑΗΝΩ

3

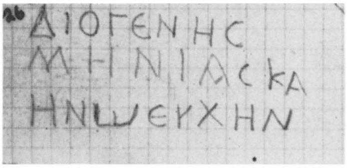

ΘΡΕΠΤΟϹΚΤΑΥΡΟΥ
ΔΟ Υ Λ ΟϹ
ΜΕΤΑΓΥΝΑΙ
ΚΟϹΚΑΠΕ
ΚΝΩΝΜΗΝΙ
ΑϹΚΑΗΝΩΕΥΧΗΝ

4

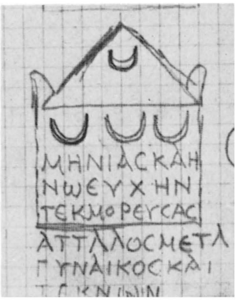
PLATE XXIII

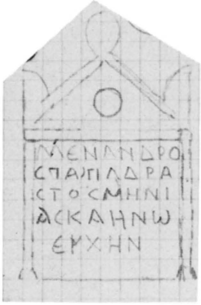

ЄΥΓΝΜΩΝΜΗ
ΑϹΚΑΗΝΩЄΧΗΝ

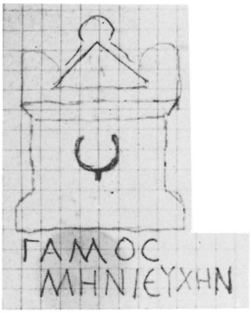
1


26
ΔΙΟΓЄΝΗϹ
ΜΗΝΙΑϹΚΑ
ΗΝΩЄΥΧΗΝ

2


ΜΗΝΙΑϹΚΑΗ
ΝΩЄΥΧΗΝ
ΤЄΚΜΟΡЄΥϹΑϹ
ΑΤΤΛΛΟϹΜЄΤΛ
ΓΥΝΑΙΚΟϹΚΑΙ
ΤЄΚΝΩΝ

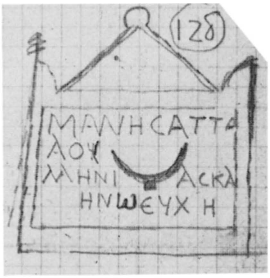

ΜЄΝΑΝΔΡΟ
ϹΠΑΠΙΛΔΡΑ
ϹΤΟϹΜΗΝΙ
ΑϹΚΑΗΝΩ
ЄΥΧΗΝ

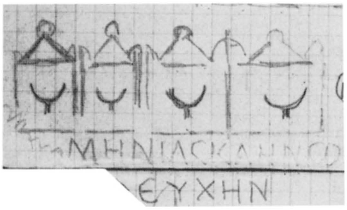

ΓΑΜΟϹ
ΜΗΝΙЄΥΧΗΝ

3

4

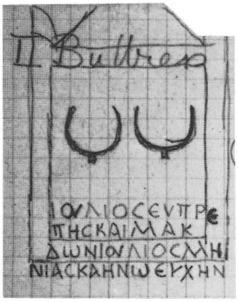
5


128
ΜΑΝΗϹΑΤΤΑ
ΛΟΥ
ΜΗΝΙ ΑϹΚΑ
ΗΝΩЄΥΧΗ

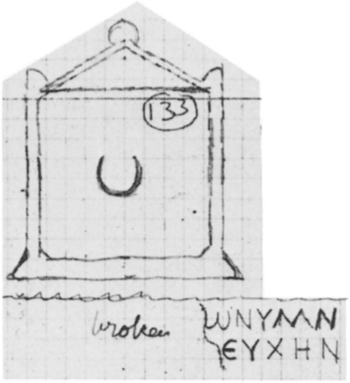

ΜΗΝΙΑϹΚΑΗΝΩ
ЄΥΧΗΝ

7

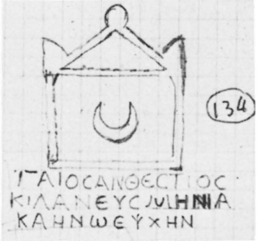
6


II Buttrey
ΙΟΥΛΙΟϹЄΥΤΡЄ
ΠΗϹΚΑΙΜΑΚ
ΔΩΝΙΟΥΛΙΟϹΜΗ
ΝΙΑϹΚΑΗΝΩЄΥΧΗΝ

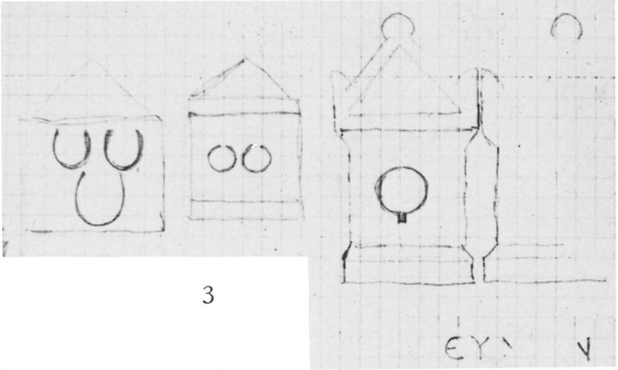
8


133
broken
ωΝΥΜΛΝ
ΕΥΧΗΝ

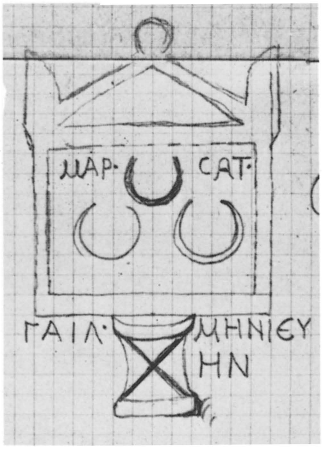
1


134
ΓΑΙΟCΑΝΘΕCΤΙΟC
ΚΙΛΑΝΕΥCΜΗΝΙΑ
ΚΑΗΝωΕΥΧΗΝ

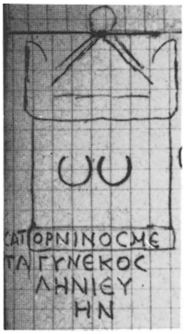
2


ΕΥ Ν

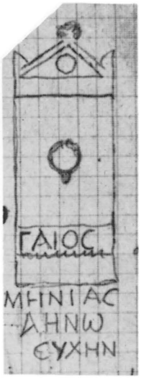
3


ΜΑΡ· CAT·
ΓΑΙΛ· ΜΗΝΙΕΥ
ΗΝ

4

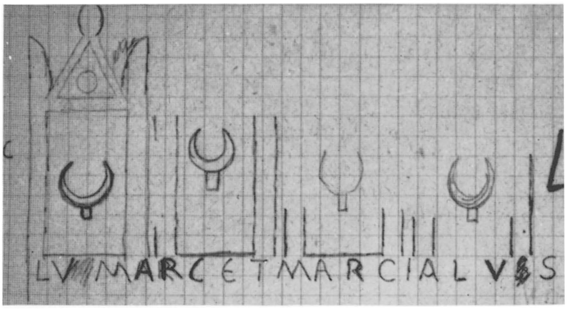

CAT ΟΡΝΙΝΟCΜΕ
ΤΑ ΓΥΝΕΚΟC
ΛΗΝΙΕΥ
ΗΝ

5

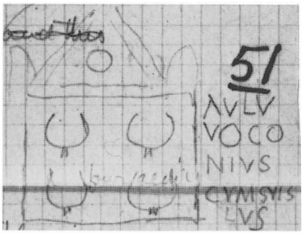

ΓΑΙΟC
ΜΗΝΙΑC
ΔΗΝω
ΕΥΧΗΝ

6

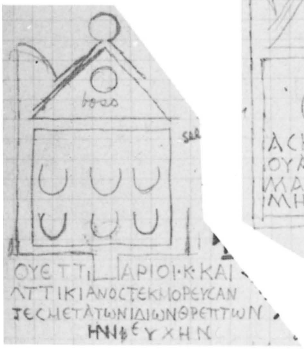
PLATE XXV

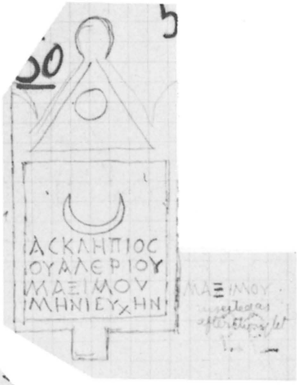

LV MARC E T MARCIAL VS S
L

1


51
AVLV
VOCO
NIVS
CYMSYIS
LVS

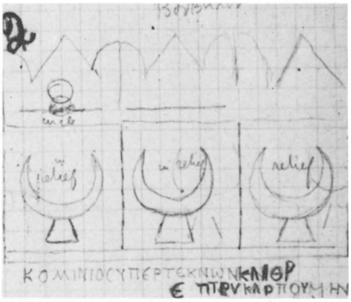
2


boss
ΟΥΕ Τ Τ Ι ΑΡΙΟΙ·Κ·ΚΑΙ
ΑΤΤΙΚΙΑΝΟCΤΕΚΜΟΡΕΥCΑΝ
ΤΕCΜΕΤΑΤΩΝΙΔΙΩΝΘΡΕΠΤΩΝ
ΗΝΝ ΕΥΧΗΝ

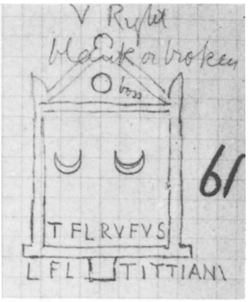

50
ΑCΚΛΗΠΙΟC
ΟΥΑΛΕΡΙΟΥ
ΜΑΞΙΜΟΥ
ΜΗΝΙΕΥΧΗΝ
ΜΑΞΙΜΟΥ

4

3

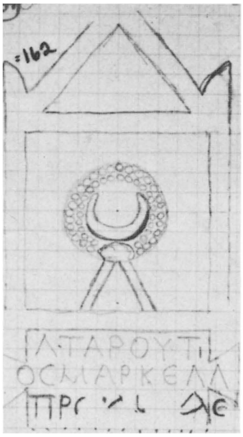

relief
relief
relief
ΚΟΜΙΝΙΟCΥΠΕΡΤΕΚΝΩΝΚΑΙΘΡ
Ε ΠΤΡΥΚΑΡΠΟΥΜΗΝ

5

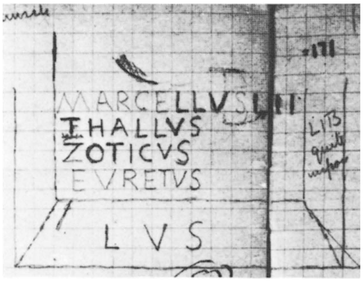

V Rufi
black & broken
boss
61
T FL RVFVS
L FL TITTIANI

6

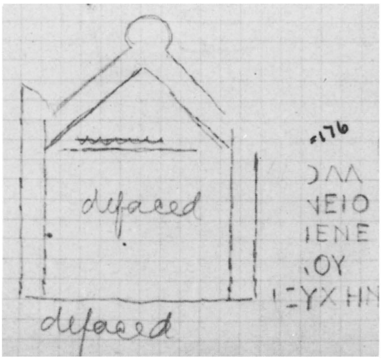
Plate XXVI


=162
Λ·ΤΑΡΟΥΤΙ
ΟCΜΑΡΚΕΛΛ
ΠΡϹ ΥΛ ΛЄ

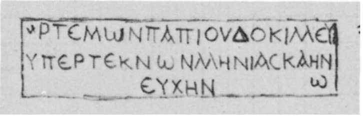
1


=171
MARCELLVS
THALLVS
ZOTICVS
EVRETVS
LVS
LITB

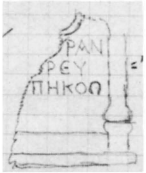
2


=176
defaced
defaced
ΟΛΛ
ΝΕΙΟ
ΙΕΝΕ
ΟΥ
ΕΥΧΗΝ

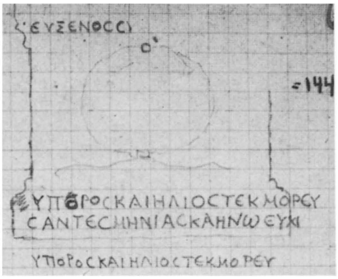
3


ΡΤЄΜⲰΝΠΑΠΙΟΥΔΟΚΙΜΕΥ
ΥΠЄΡΤЄΚΝⲰΝΜΗΝΙΑϹΚΑΗΝ
ЄΥΧΗΝ ⲱ

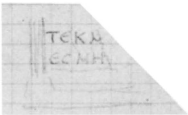
4


ΡΑΝ
ΡΕΥ
ΠΗΚΟΠ

5

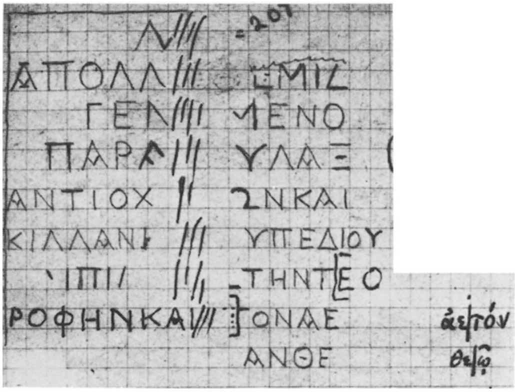

ЄΥΞЄΝΟϹϹΙ
=144
ΥΠΟΡΟϹΚΑΙΗΛΙΟϹΤЄΚΜΟΡЄΥ
ϹΑΝΤЄϹΜΗΝΙΑϹΚΑΗΝⲰЄΥΧΙ
ΥΠΟΡΟϹΚΑΙΗΛΙΟϹΤЄΚΜΟΡЄΥ

6

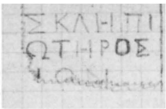


7

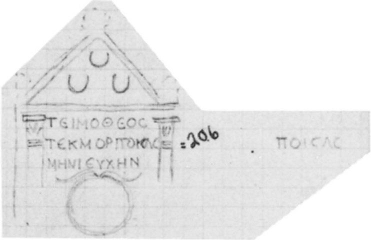
PLATE XXVII


=207
ΑΠΟΛΛ ΕΜΙΣ
ΓΕΝ ΜΕΝΟ
ΠΑΡΑ ΥΛΑΞ
ΑΝΤΙΟΧ ΩΝΚΑΙ
ΚΙΛΛΑΝΙ ΥΠΕΔΙΟΥ
ΙΠΙ ΤΗΝΤΕΟ
ΡΟΦΗΝΚΑ ΟΝΑΕ ἀετόν
ΑΝΘΕ θεῷ

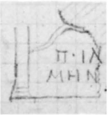
1


ΣΚΛΗΠΙ
ΩΤΗΡΟΣ

2


ΤΕΙΜΟΘΕΟϹ
ΤΕΚΜΟΡΠΟΙΚΑϹ
ΜΗΝΙ ΕΥΧΗΝ
=206
ΠΟΙϹΑϹ

3



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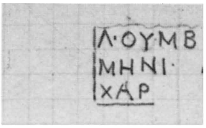
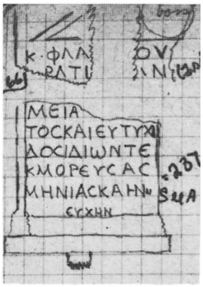
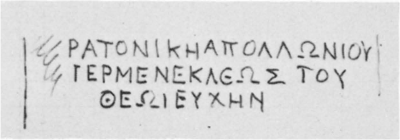

Λ·ΟΥΜΒ
ΜΗΝΙ·
ΧΑΡ

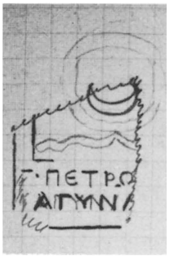
5


Κ·ΦΛΑ
ΡΑΤΙ
ΟΥ
ΙΝ
ΜΕΙΑ
ΤΟϹΚΑΙΕΥΤΥΧ
ΔΟϹΙΔΙΩΝΤΕ
ΚΜΟΡΕΥϹΑϹ
ΜΗΝΙΑϹΚΑΗΝ
ΕΥΧΗΝ
=237

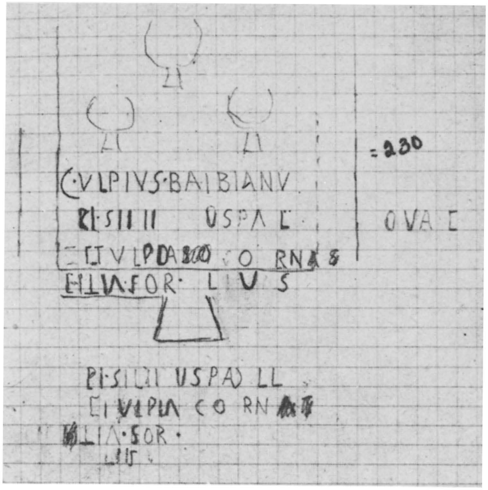
6


ΡΑΤΟΝΙΚΗΑΠΟΛΛΩΝΙΟΥ
ΓΕΡΜΕΝΕΚΛΕΩΣ ΤΟΥ
ΘΕΩΙΕΥΧΗΝ

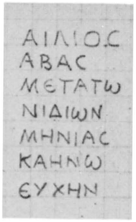
7


Γ·ΠΕΤΡΩ
ΑΓΥΝΝ

8

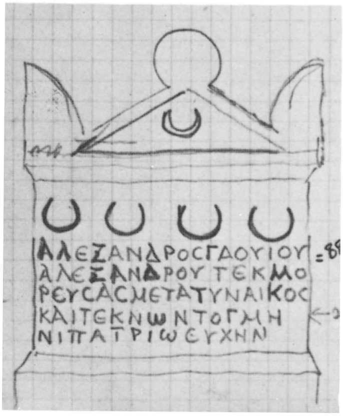

=230
C·VLPIVS·BAIBIANV
PI·SIII II ÜSPAL
OVA E
EIVLPDA CO RNA
FILIA·FOR· LIVS
PI·SILII USPAJ LL
EI VLPIA CO RN
LIA·SOR·
LIIS

I

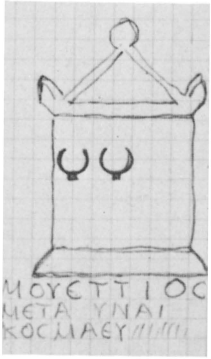


ΑΙΛΙΟϹ
ΑΒΑϹ
ΜΕΤΑΤΩ
ΝΙΔΙΩΝ
ΜΗΝΙΑϹ
ΚΑΗΝΩ
ΕΥΧΗΝ

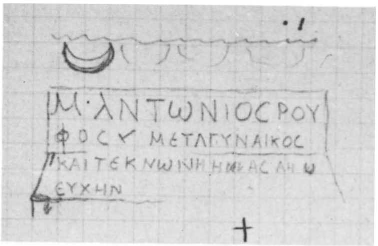
2


ΑΛΕΞΑΝΔΡΟϹΓΑΟΥΙΟΥ
ΑΛΕΞΑΝΔΡΟΥ ΤΕΚΜΟ
ΡΕΥϹΑϹΜΕΤΑΤΥΝΑΙΚΟϹ
ΚΑΙΤΕΚΝΩΝΤΟΓΜΗ
ΝΙΠΑΤΡΙΩΕΥΧΗΝ
=88

3

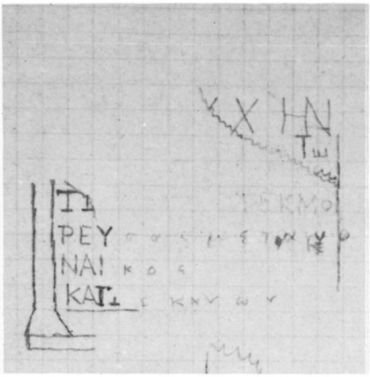

ΜΟΥΕΤΤΙΟϹ
ΜΕΤΑ ΥΝΑΙ
ΚΟϹΜΑΕΥ

4

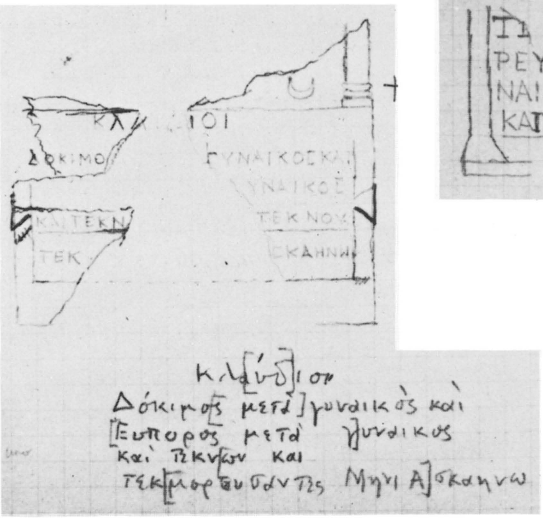

Μ·ΑΝΤΩΝΙΟϹΡΟΥ
ΦΟϹΥ ΜΕΤΑΓΥΝΑΙΚΟϹ
ΚΑΙΤΕΚΝΩΝΗ ΗΜ ΑϹ ΑΗ Ω
ΕΥΧΗΝ

5

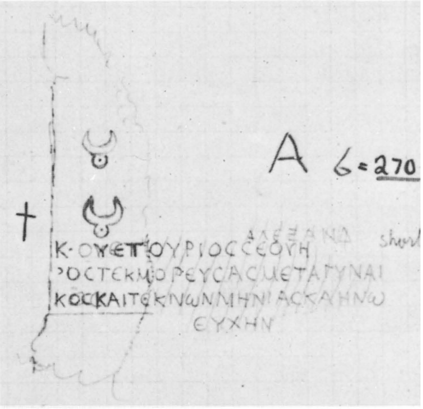
Plate XXIX


ΧΗΝ
ΤΩ
ΤΕΚΜΟ
ΡΕΥ
ΝΑΙ ΚΟΣ
ΚΑΙ ΤΕΚΝΩΝ

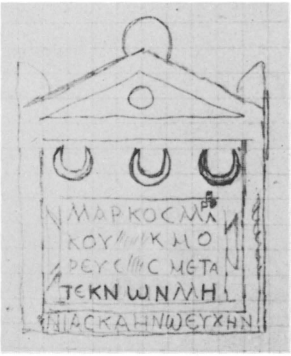
1


ΚΛ ΙΟΙ
ΔΟΚΙΜΟ
ΓΥΝΑΙΚΟΣΚΑΙ
ΥΝΑΙΚΟΣ
ΚΑΙΤΕΚΝ
ΤΕΚΝΟΝ
ΤΕΚ
ΣΚΑΗΝΩ
κλα[ύδ]ιοι
Δόκιμος [μετὰ] γυναικὸς καὶ
[Ε]ὔπορος μετὰ γυναικὸς
καὶ τέκν[ων] καὶ
τεκ[μορεύσαντες Μηνὶ Α]σκαηνῷ

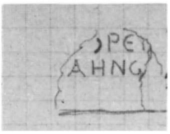
2


A 6=270
ΑΛΕΞΑΝΔ
short
Κ·ΟΥΕΤΤΟΥΡΙΟΣΣΕΟΥΗ
ΡΟΣΤΕΚΜΟΡΕΥΣΑΣΜΕΤΑΓΥΝΑΙ
ΚΟΣΚΑΙΤΕΚΝΩΝΜΗΝΙΑΣΚΑΗΝΩ
ΕΥΧΗΝ

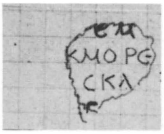
3


ΜΑΡΚΟΣΜ
ΚΟΥ ΚΜΟ
ΡΕΥΣ Σ ΜΕΤΑ
ΤΕΚΝΩΝΜΗ
ΝΙΑΣΚΑΗΝΩΕΥΧΗΝ

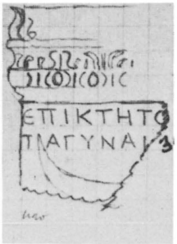
4



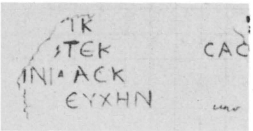
5



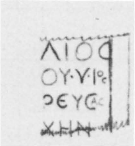
1


ΕΠΙΚΤΗΤ
ΠΑΓΥΝΑΙ

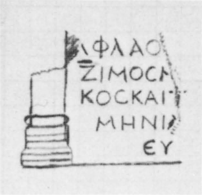
2


ΤΚ
ΤΕΚ
ΙΝΙΑ ΑCΚ
ΕΥΧΗΝ
CAC

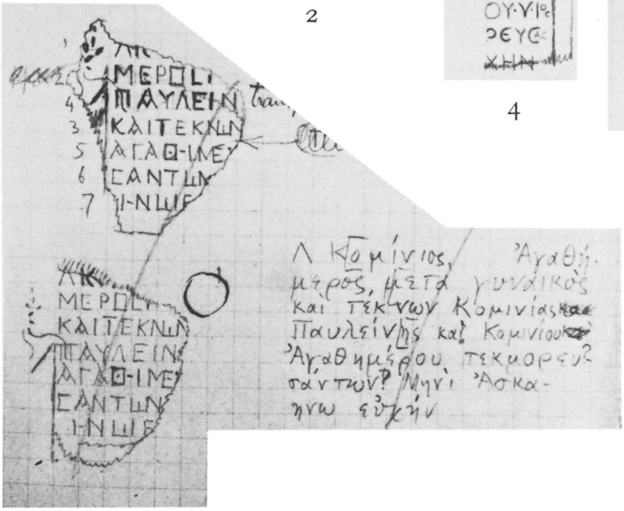
3


ΛΙΟ
ΟΥ·Υ·Ι
ΡΕΥC
ΧΗΝ

4

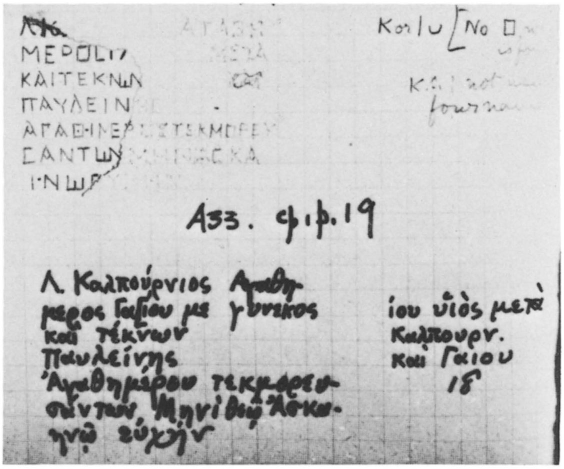

ΑΦΛΑΟ
ΖΙΜΟCΑ
ΚΟCΚΑΙΤ
ΜΗΝΙ
ΕΥ

5


ΜΕΡΩΛΙ
ΠΑΥΛΕΙΝ
ΚΑΙΤΕΚΝΩΝ
ΑΓΑΘ·ΙΜΕ
CΑΝΤΩΝ
Ι·ΝΩΙΕ
4
3
5
6
7

Λ Κ[ο]μίνιος, Ἀγαθή-
μερος, μετὰ γυναικὸς
καὶ τέκνων Κομινίας
Παυλείν[η]ς καὶ Κομινίου
Ἀγαθημέρου τεκμορευ?-
σάντων? Μηνὶ Ἀσκα-
ηνῳ εὐχήν

6a

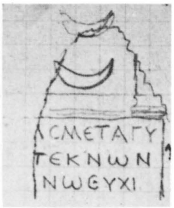

ΜΕΡΩΛΙ
ΚΑΙΤΕΚΝΩΝ
ΠΑΥΛΕΙΝ
ΑΓΑΘ·ΙΜΕΡ ΤΕΚΜΟΡΕΥ
CΑΝΤΩΝ ΜΗΝΙΑCΚΑ
Ι·ΝΩ
Kor/u [No
K.A. not
found

Α33. φιβ. 19

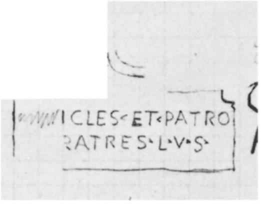
Λ. Καλπούρνιος Ἀγαθη-
μερος Γαΐου με γυνεκος
και τέκνων
Παυλείνης
Ἀγαθημέρου τεκμορευ-
σάντων Μηνὶ θεῷ Ἀσκα-
ηνῷ εὐχήν

ιου υἱὸς μετὰ
Καλπουρν.
καὶ Γαιου
18

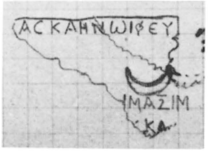
6b


ΑCΜΕΤΑΓΥ
ΤΕΚΝΩΝ
ΝΩΕΥΧΙ

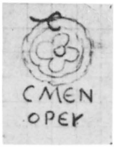
7


ICLES·ET·PATRO
RATRES·L·V·S·

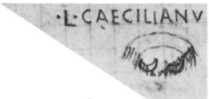
1


ACKAHNWIΦEY
IMAΞIM
KA

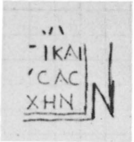
2


CMEN
OPEY

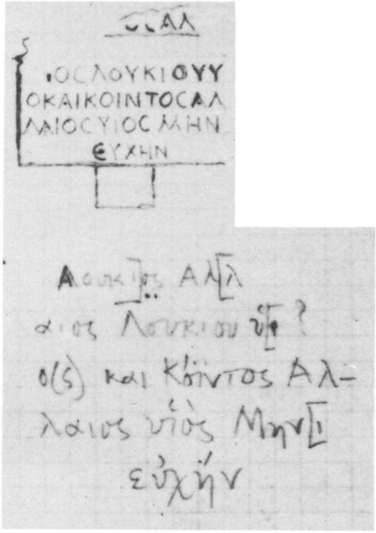
3


·L·CAECILIANV

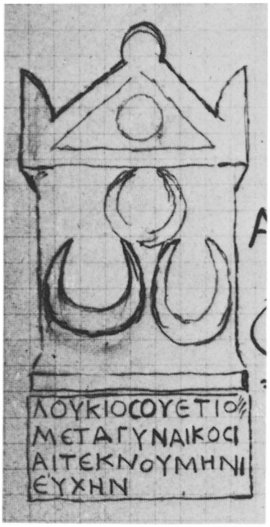
4


IKAI
CAC
XHN

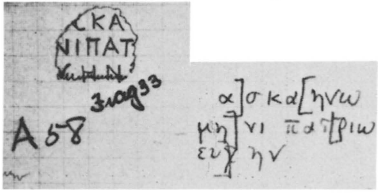
5


CAΛ
OCΛOYKIOYY
OKAIKOINTOCAΛ
ΛAIOCYIOCMHN
EYXHN
Λουκι]ος Αλ[λ
αιος Λουκιου υ[ι ?
ο(ς) και Κόϊντος Αλ-
λαιος υἱὸς Μην[ι
εὐχήν

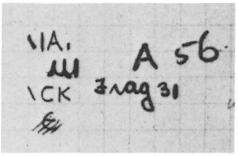
6


ΛOYKIOCOYETIO
MЄTAΓYNAIKOC
AITЄKNOYMHNI
ЄYXHN

7

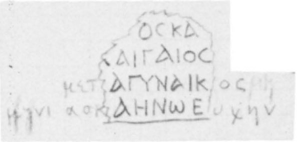

CKA
NIΠAT
HN
A 58
3лag33
α]σκα[ηνω
μη]νι πατ[ρίω
ευ]χην

8

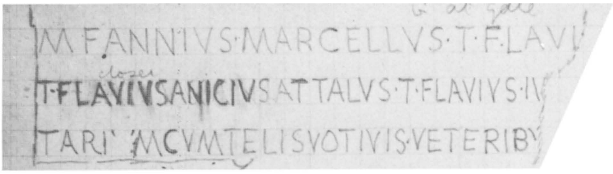

IA
ш
CK
A 56
3лag31

9

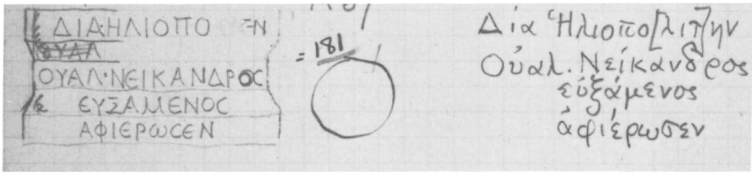
PLATE XXXII


ΟϹΚΑ
ΑΙΓΑΙΟϹ
μετ ΑΓΥΝΑΙΚ ος
ηνι ασκ ΑΗΝΩΕ υχην

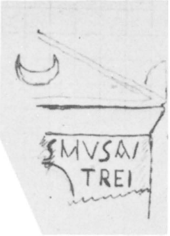
I


M F.ANNIVS·MARCELLVS·T·F·LAVI
closer
T·FLAVIVSANICIVSATTALVS·T·FLAVIVS·IV
TARI MCVMTELISVOTIVIS·VETERIB

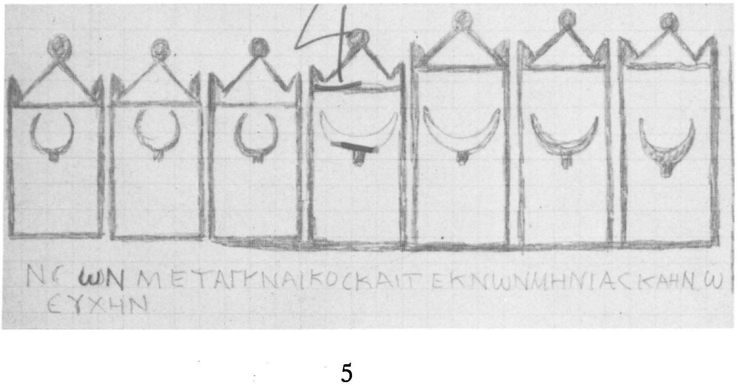
2


ΔΙΑΗΛΙΟΠΟ ΕΝ
ΟΥΑΛ
ΟΥΑΛ·ΝΕΙΚΑΝΔΡΟϹ
ΕΥΞΑΜΕΝΟϹ
ΑΦΙΕΡΩϹΕΝ
=181
Δία Ἡλιοπο[λίτ]ην
Οὐαλ. Νείκανδρος
εὐξάμενος
ἀφιέρωσεν

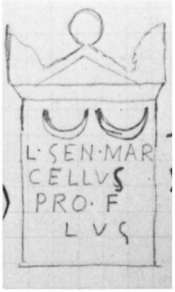
3



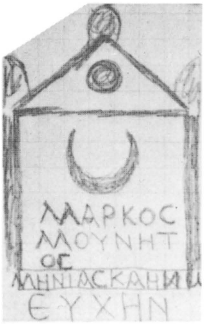
4


4
NϹ ΩΝ ΜΕΤΑΓΚΝΑΙΚΟϹΚΑΙΤΕΚΝΩΝΜΗΝΙΑϹΚΑΗΝΩ
ΕΥΧΗΝ

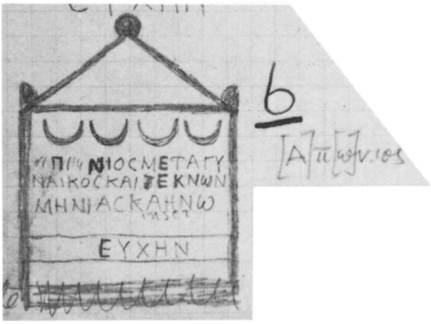
5


L·SEN·MAR
CELLVS
PRO·F
LVS

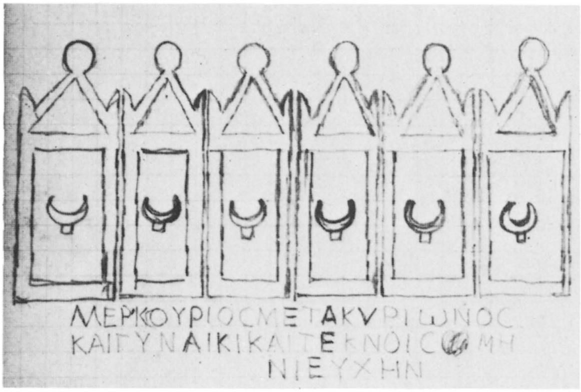
1


ΜΑΡΚΟϹ
ΜΟΥΝΗΤ
ΟϹ
ΜΗΝΙΑϹΚΑΗΝ
ΕΥΧΗΝ

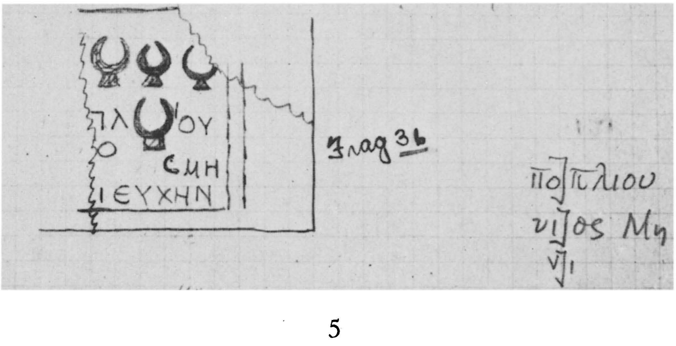
2


ΠΙ ΝΙΟϹΜΕΤΑΓΥ
ΝΑΙΚΟϹΚΑΙΤΕΚΝΩΝ
ΜΗΝΙΑϹΚΑΗΝΩ
ΕΥΧΗΝ
6
[Α]π[ω]νιος

3

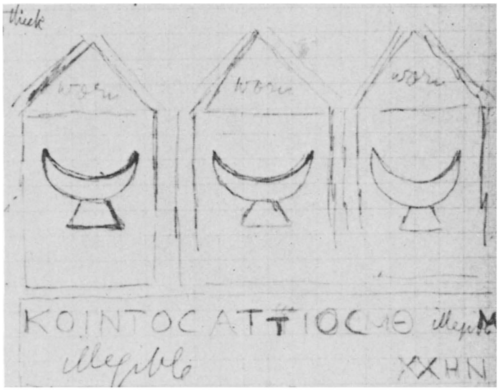

ΜΕΡΚΟΥΡΙΟϹΜΕΤΑΚΥΡΙΩΝΟϹ
ΚΑΙΓΥΝΑΙΚΙΚΑΙΤΕΚΝΟΙϹΜΗ
ΝΙΕΥΧΗΝ

4

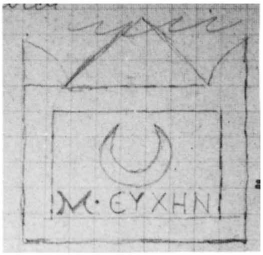

ΠΛ ΟΥ
Ο
ϹΜΗ
ΙΕΥΧΗΝ
Frag 3b
πο]πλιου
υι]ος Μη
ν]ι

5

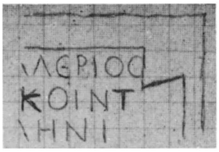
PLATE XXXIV


thick
worn
worn
worn
ΚΟΙΝΤΟϹ ΑΤΤΙΟϹ ΜΘ
illeg M
illegible
ΧΧΗΝ

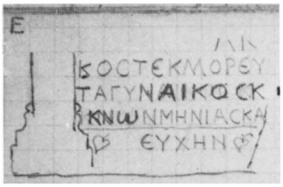
1


worn
Μ· ϹΥΧΗΝ

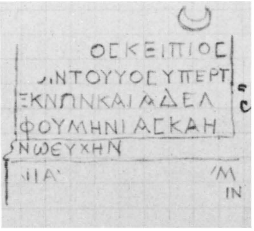
2


ΛΛΕΡΙΟϹ
ΚΟΙΝΤ
ΛΗΝΙ

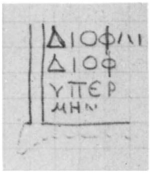
3


Ε
ΛΙΚ
ΚΟϹΤΕΚΜΟΡΕΥ
ΤΑΓΥΝΑΙΚΟϹΚ
ΚΝΩΝΜΗΝΙΑϹΚΑ
ΕΥΧΗΝ

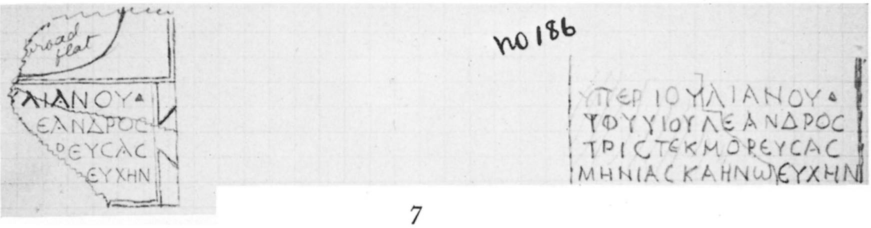
4


ΟϹΚΕΙΠΙΟϹ
ΙΝΤΟΥΥΟϹΥΠΕΡΤ
ΞΚΝΠΝΚΑΙΑΔΕΛ
ΦΟΥΜΗΝΙΑϹΚΑΗ
ΝΩΕΥΧΗΝ
ΙΑ
Μ
ΙΝ

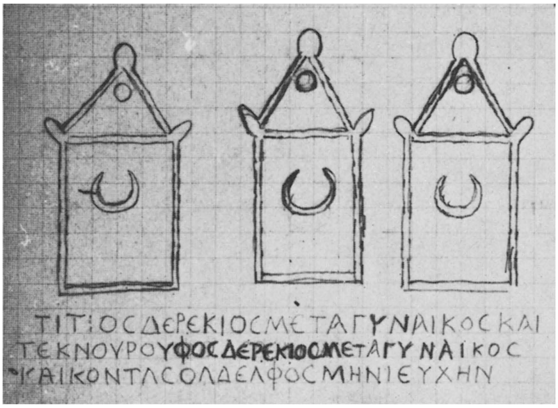
5


ΔΙΟΦΙΛΙ
ΔΙΟΦ
ΥΠΕΡ
ΜΗΝ

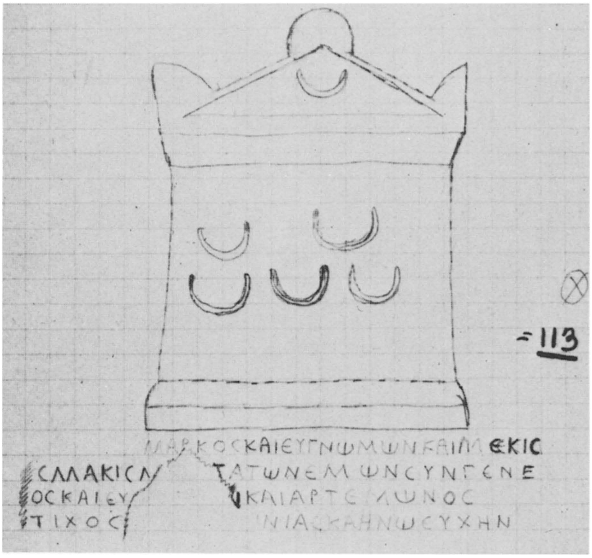
6


broad flat
ΛΙΑΝΟΥ
ΕΑΝΔΡΟϹ
ΡΕΥϹΑϹ
ΕΥΧΗΝ
no 186
ΥΠΕΡ ΙΟΥΛΙΑΝΟΥ
ΤΦΥΥΙΟΥ ΛΕΑΝΔΡΟϹ
ΤΡΙϹΤΕΚΜΟΡΕΥϹΑϹ
ΜΗΝΙΑϹΚΑΗΝΩΕΥΧΗΝ

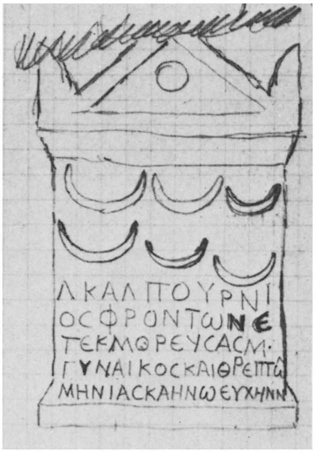
7


ΤΙΤΙΟϹΔΕΡΕΚΙΟϹΜΕΤΑΓΥΝΑΙΚΟϹΚΑΙ
ΤΕΚΝΟΥΡΟΥΦΟϹΔΕΡΕΚΙΟϹΜΕΤΑΓΥΝΑΙΚΟϹ
ΚΑΙΚΟΝΤΑϹΟΑΔΕΛΦΟϹΜΗΝΙΕΥΧΗΝ

8

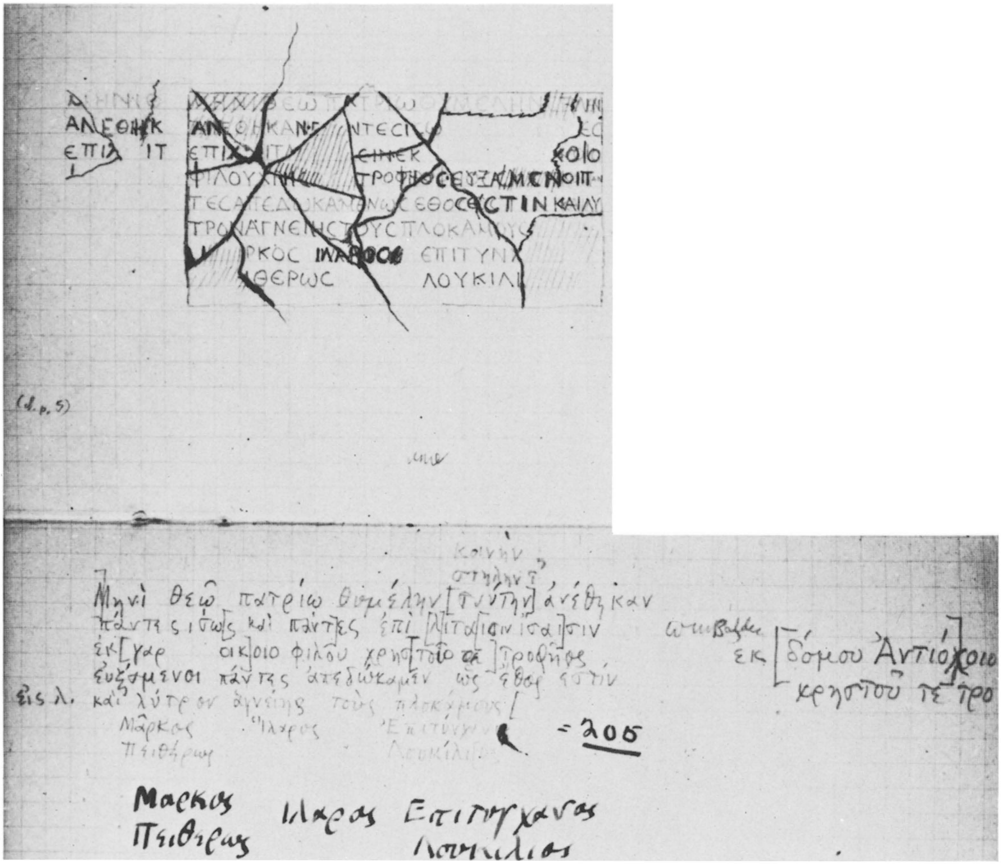

=113
ΜΑΡΚΟϹΚΑΙΕΥΓΝΩΜΩΝΚΑΙΜ ЄΚΙϹ
ΤΑΤΩΝΕΜ ΩΝϹΥΝΓΕΝΕ
ΚΑΙΑΡΤΕ ΛΩΝΟϹ
ΝΙΑϹΚΑΗΝΩϹΥΧΗΝ
ϹΛΛΑΚΙϹΛ
ΟϹΚΑΙΕΥ
ΤΙΧΟϹ

1


ΛΚΑΛΠΟΥΡΝΙ
ΟϹΦΡΟΝΤΩΝΕ
ΤΕΚΜΩΡΕΥϹΑϹΜ·
ΓΥΝΑΙΚΟϹΚΑΙΘΡΕΠΤΩ
ΜΗΝΙΑϹΚΑΗΝΩΕΥΧΗΝΝ

2

PLATE XXXVI


ΑΝΕΘΗΚ
ΕΠΙΧ ΙΤ
ΑΝΕΘΗΚΑΝ·Π ΝΤΕΣΙ
ΕΠΙΧ ΙΤΑ ΕΙΝΕΚ ΚΟΙΟ
ΦΙΛΟΥΧΡΗ ΤΡΟΦΗΟΣΕΥΞΑΜΕΝΟΙΠ
ΤΕΣΑΠΕΔΩΚΑΜΕΝΩΣΕΘΟΣΕΣΤΙΝΚΑΙΛΥ
ΤΡΟΝΑΓΝΕΙΗΣΤΟΥΣΠΛΟΚΑΜΟΥΣ
ΡΚΟΣ ΙΛΑΡΟΣ ΕΠΙΤΥΝΧ
ΘΕΡΩΣ ΛΟΥΚΙΛΙ
(cf. p. 5)

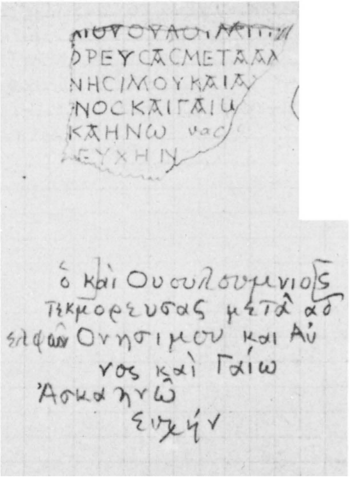
κοινὴν
στήλην?

Μηνὶ θεῷ πατρίῳ θυμέλην [τ]ήνδε ἀνέθηκαν
πάντες ἰσῶ[ς καὶ πάντ]ες ἐπὶ [λ]ιτα[ῖ]σιν ἴσαισιν
ἐκ [γὰρ οἰκ]οιο φίλου χρη[στοῖο τε] τροφῆος
εὐξάμενοι πάντες ἀπεδώκαμεν ὡς ἔθος ἐστὶν
εἰς λ. καὶ λύτρον ἁγνείης τοὺς πλοκάμους [
Μᾶρκος Ἵλαρος Ἐπιτύγχανος
Πειθέρως Λουκίλιος

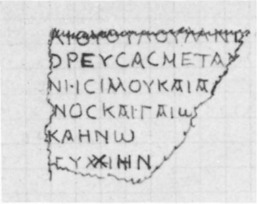
= 200

ἐκ [δόμου Ἀντιό]χοιο
χρηστοῦ τε τρο

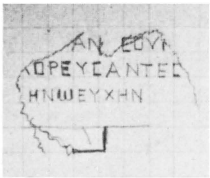
Μαρκος Ιλαρος Επιτυγχανος
Πειθερως Λουκιλιος


ΟΡΕΥCΑCΜΕΤΑΑΛ
ΝΗCΙΜΟΥΚΑΙΑ
ΝΟCΚΑΙΓΑΙΩ
ΚΑΗΝΩ vac
ΕΥΧΗΝ
ὁ καὶ Ουσυλουμνιος
τεκμορεύσας μετὰ ἀδ
ελφῶν Ονησιμου καὶ Αὐ
νος καὶ Γαίω
Ἀσκαληνῷ
εὐχήν

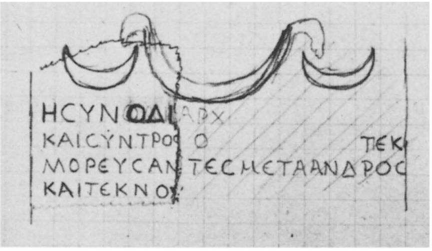
1a


ΟΡΕΥCΑCΜΕΤΑ
ΝΗCΙΜΟΥΚΑΙΑ
ΝΟCΚΑΙΓΑΙΩ
ΚΑΗΝΩ
ΕΥΧΗΝ

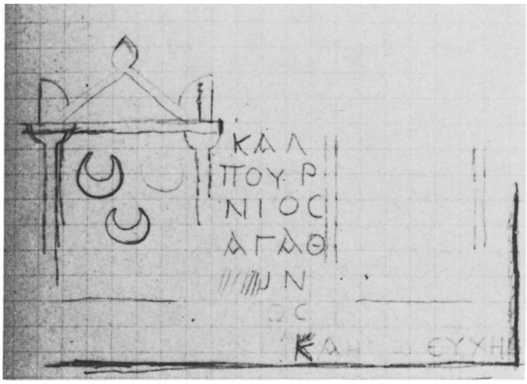
1b


ΑΝ ΕΩΥ
ΟΡΕΥCΑΝΤΕC
ΗΝΩΕΥΧΗΝ

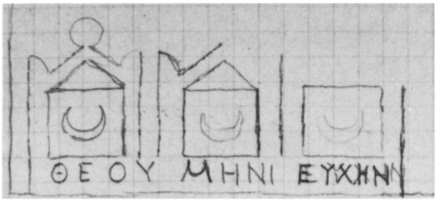
2


ΗCΥΝΟΔΙ ΑΡΧ
ΚΑΙCΥΝΤΡΟ Ο ΤΕΚ
ΜΟΡΕΥCΑΝΤΕCΜΕΤΑΑΝΔΡΟC
ΚΑΙΤΕΚΝΟ

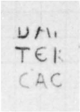
3


ΚΑΛ
ΠΟΥΡ
ΝΙΟC
ΑΓΑΘ
Ν
ΩC
ΚΑΗ ΕΥΧΗ

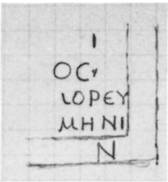
4


ΘΕΟΥ ΜΗΝΙ ΕΥΧΗΝ

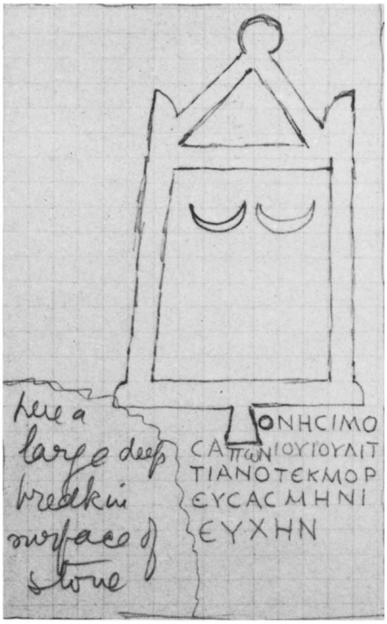
1


ΥΜΙ
ΤΕΚ
CΑC

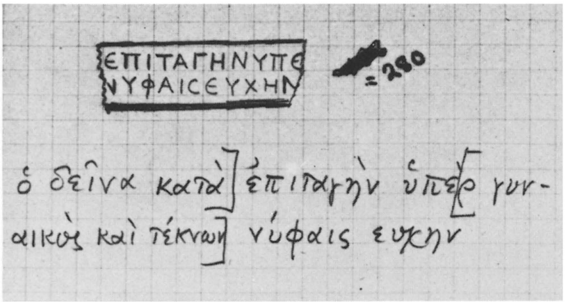
2


Ι
ΟC
ΛΟΡΕΥ
ΜΗΝΙ
Ν

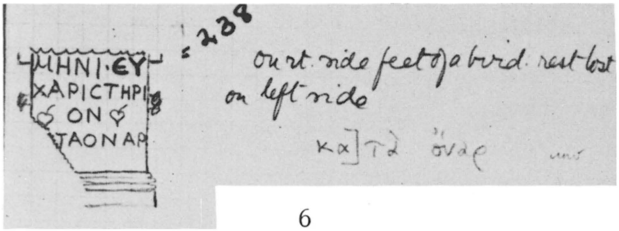
3


here a large deep break in surface of stone
ΟΝΗCΙΜΟ
CΑ ΠΩΝ ΙΟΥΙΟΥΛΙΤ
ΤΙΑΝΟΤΕΚΜΟΡ
ΕΥCΑCΜΗΝΙ
ΕΥΧΗΝ

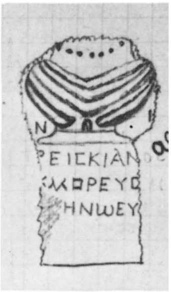
4


ΕΠΙΤΑΓΗΝΥΠΕ
ΝΥΦΑΙCΕΥΧΗΝ
= 280
ὁ δεῖνα κατὰ] ἐπιταγὴν ὑπὲ[ρ γυν-
αικὸς καὶ τέκνων] νύφαις ευχην

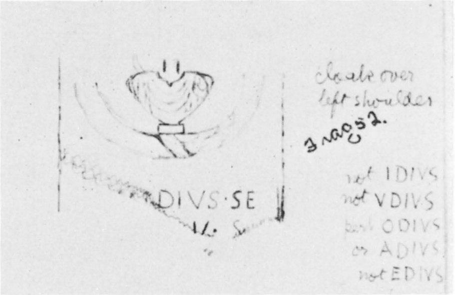
5


ΜΗΝΙ·ΕΥ
ΧΑΡΙCΤΗΡΙ
ΟΝ
ΤΑΟΝΑΡ
= 238
On rt. side feet of a bird. rest lost on left side
κα]τὰ ὄναρ

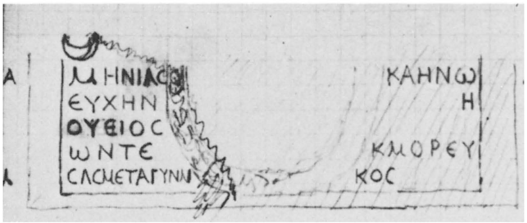
6


Ν
ΡΕΙCΚΙΑΝ
ΛΛΩΡΕΥC
ΗΝΩΕΥ

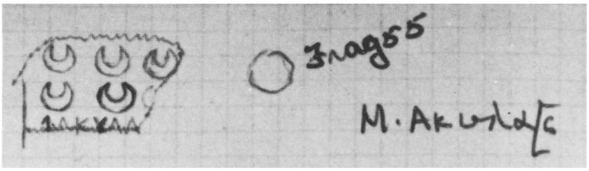
7


cloak over left shoulder
Зλαg 52.
DIVS·SE
not IDIVS
not VDIVS
ODIVS
or ADIVS
not EDIVS

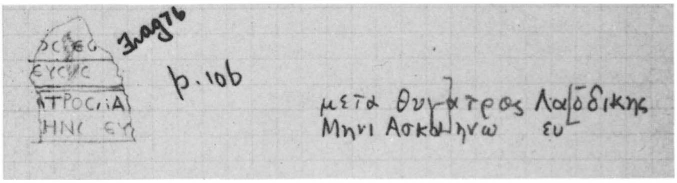
1


ΜΗΝΙΑ
ΕΥΧΗΝ
ΟΥΕΙΟϹ
ΩΝΤΕ
ϹΑϹΜΕΤΑΓΥΝ
ΚΑΗΝΩ
Η
ΚΜΟΡΕΥ
ΚΟϹ

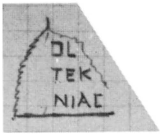
2


Зλαg 55
Μ. Ακυλα[ς

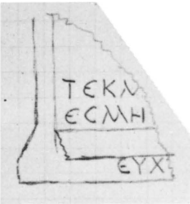
3


Зλαg 76
ΟϹΕΟ
ΕΥϹΥϹ
ΤΡΟϹΙΑ
ΗΝϹ ΕΥ
p. 106
μετα θυγ]ατρος Λα[οδικης
Μηνι Ασκα]ηνω ευ

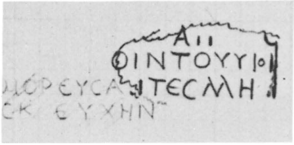
4


ΟΙ
ΤΕΚ
ΝΙΑϹ

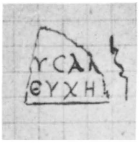
5


ΤΕΚΝ
ΕϹΜΗ
ΕΥΧ

6

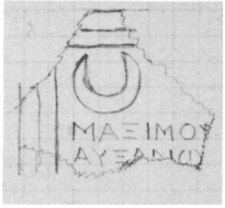

ΑΙ
ΟΙΝΤΟΥΥΙΟ
ΤΕϹΜΗ
ΜΟΡΕΥϹΑ
ϹΚ ΕΥΧΗΝ

7

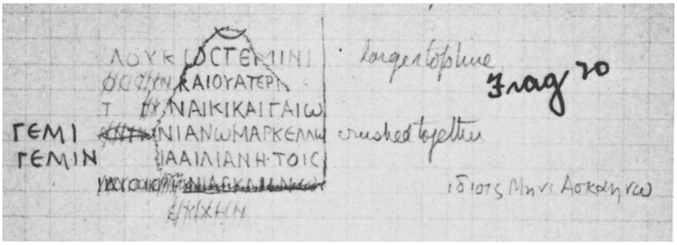

ΥϹΑ
ΕΥΧΗ

8

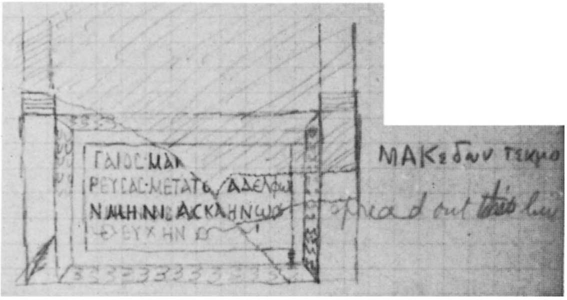
PLATE XL


ΜΑΞΙΜΟΥ
ΑΥΞΑΝΩ

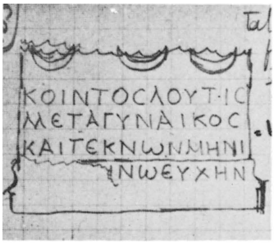
1


ΛΟΥΚΙΟCΤΕΜΙΝΙ
ΟCΚΑΙΟΥΑΤΕΡΙ
ΝΑΙΚΙΚΑΙΓΑΙΩ
ΝΙΑΝΩΜΑΡΚΕΛΛΩ
ΑΑΙΛΙΑΝΗ·ΤΟΙC
ΕΥΧΗΝ
ΓΕΜΙ
ΓΕΜΙΝ
longer top line
3 Aug 70
crushed together
ιδιοις Μηνι Ασκαηνω

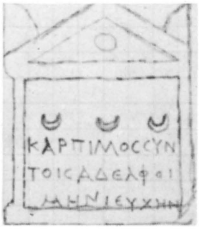
2


ΓΑΙΟC·ΜΑΚ
ΡΕΥCΑC·ΜΕΤΑΤΩ ΑΔΕΛΦΩ
ΝΑΙ ΜΗΝΙ ΑCΚΑΗΝΩ
ΕΥΧΗΝ
ΜΑΚεδων τεκμο
spread out this line

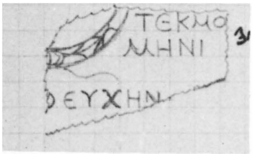
3


ΚΟΙΝΤΟCΛΟΥΤ·ΙC
ΜΕΤΑΓΥΝΑΙΚΟC
ΚΑΙΤΕΚΝΩΝΜΗΝΙ
ΝΩΕΥΧΗΝ

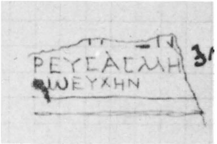
4


ΚΑΡΠΙΜΟCCΥΝ
ΤΟΙCΑΔΕΛΦΟΙ
ΜΗΝΙΕΥΧΗΝ

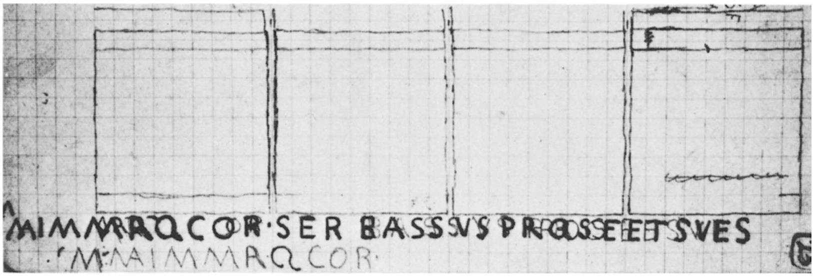
5


ΤΕΚΜΟ
ΜΗΝΙ
ΕΥΧΗΝ

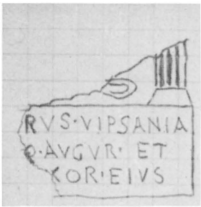
6


ΡΕΥCΑCΜΗ
ΩΕΥΧΗΝ

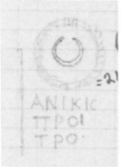
7


M·IMMRQCOR·SER BASSVS PROSE ET SVES
M·MIMMRQCOR·

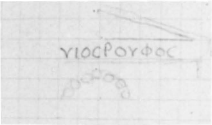
8


RVS·VIPSANIA
Q·AVGVR· ET
KOR·EIVS

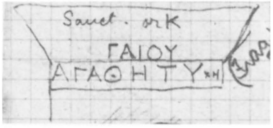
1


=21
ΑΝΙΚΙC
ΠΡΟΙ
ΤΡΟ·

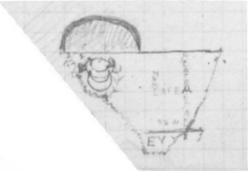
2


ΥΙΟCΡΟΥΦΟC

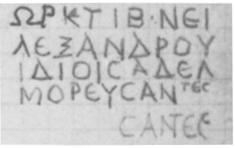
3


Sanct. or K
ΓΑΙΟΥ
ΑΓΑΘΗ Τ Υ ΧΗ

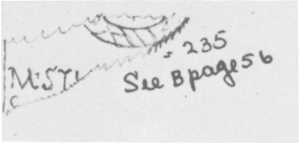
4


ΕΥ

5

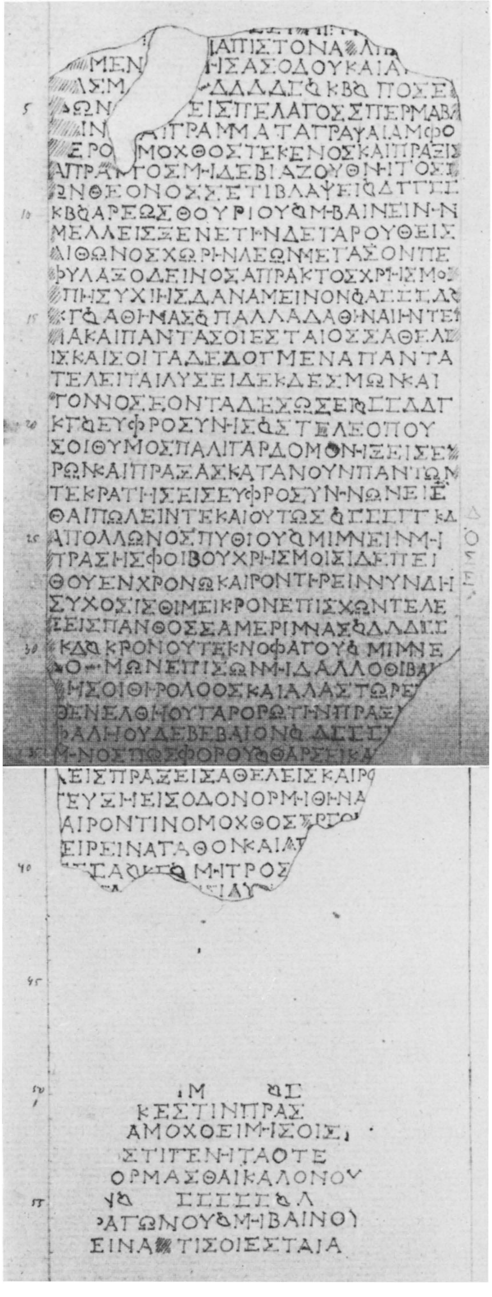

ΩΡ ΚΤ ΙΒ·ΝΕΙ
ΛΕΞΑΝΔΡΟΥ
ΙΔΙΟΙC ΑΔΕΛ
ΜΟΡΕΥCΑΝΤΕC
CΑΝΤΕC

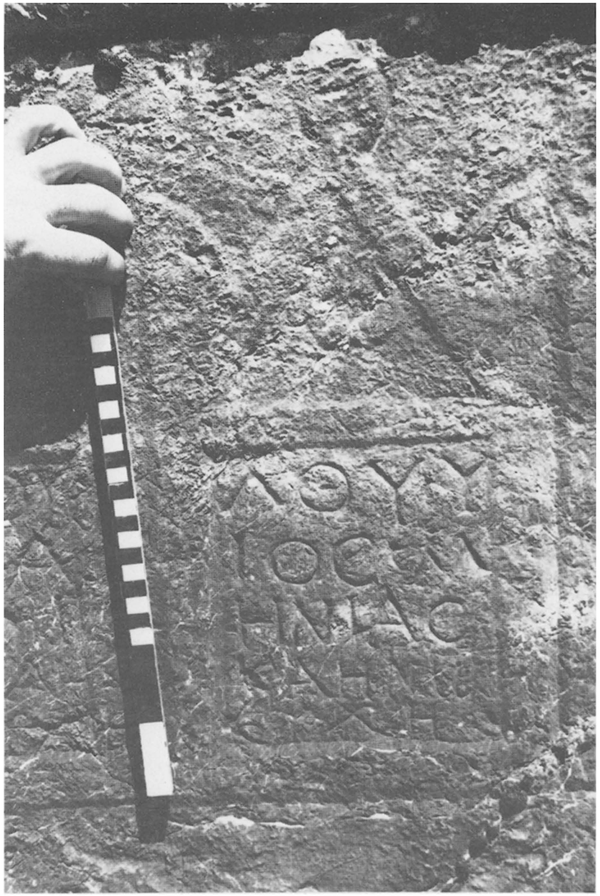
6


M·S·T·
= 235
See B page 56

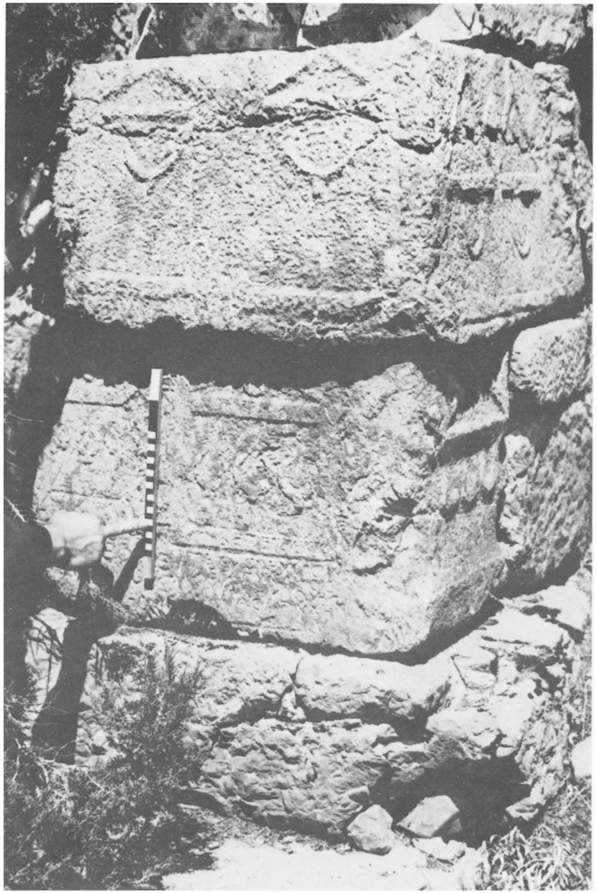
7

PLATE XLII

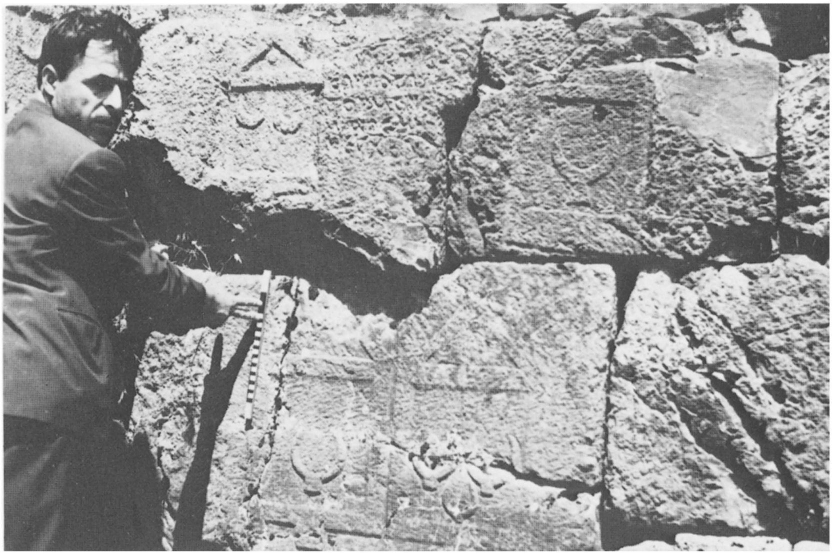




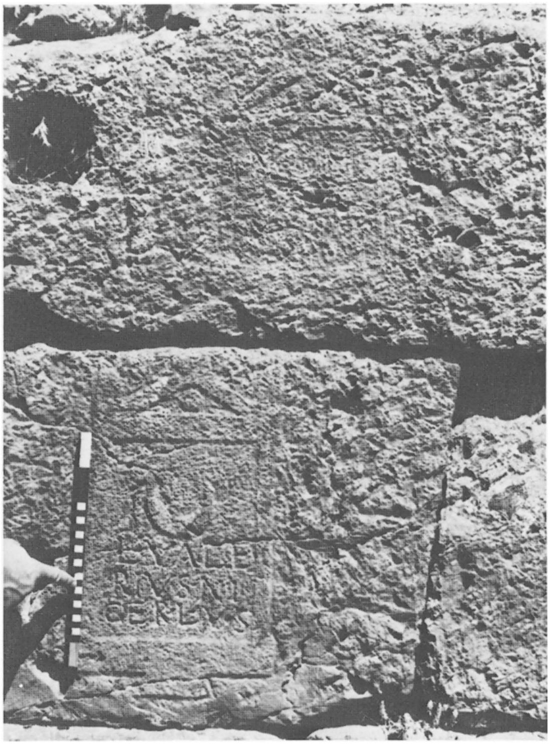
1



2

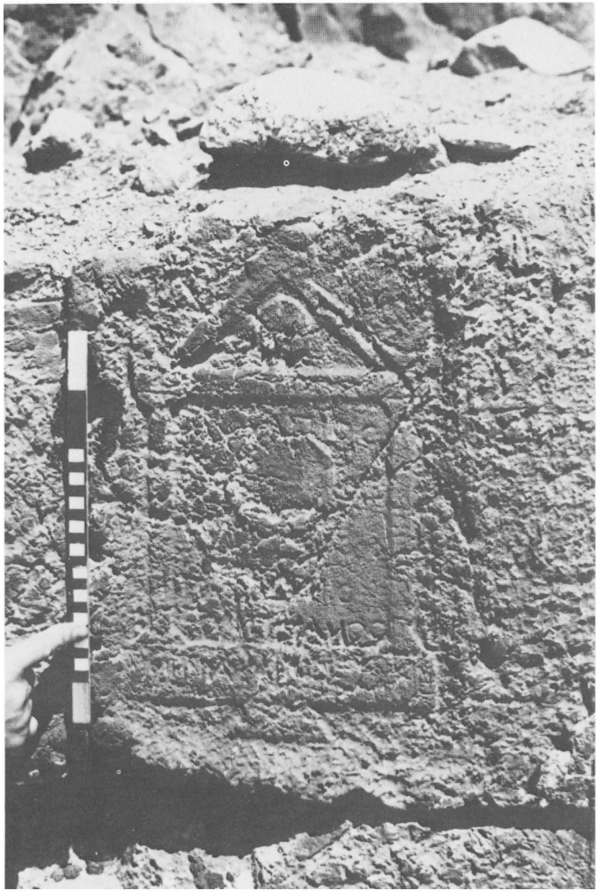


1

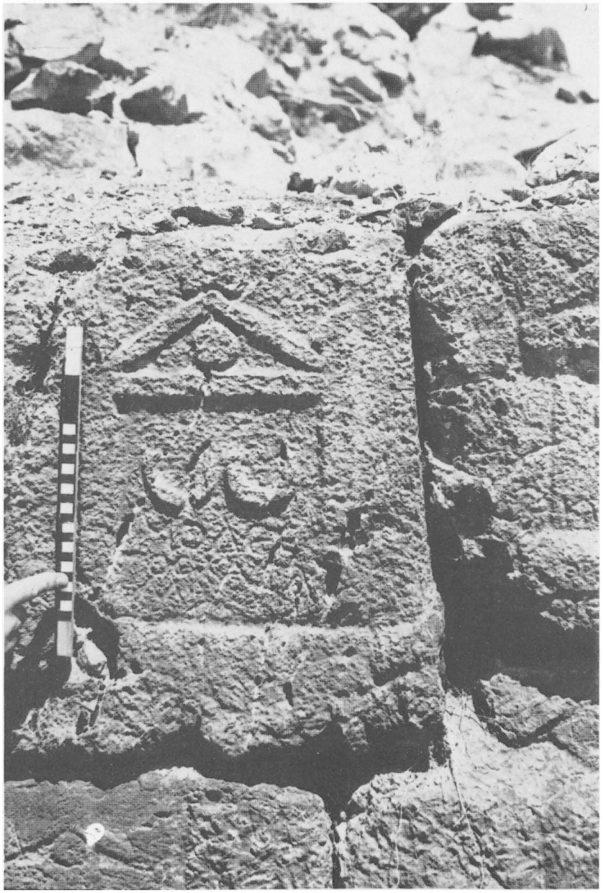


2

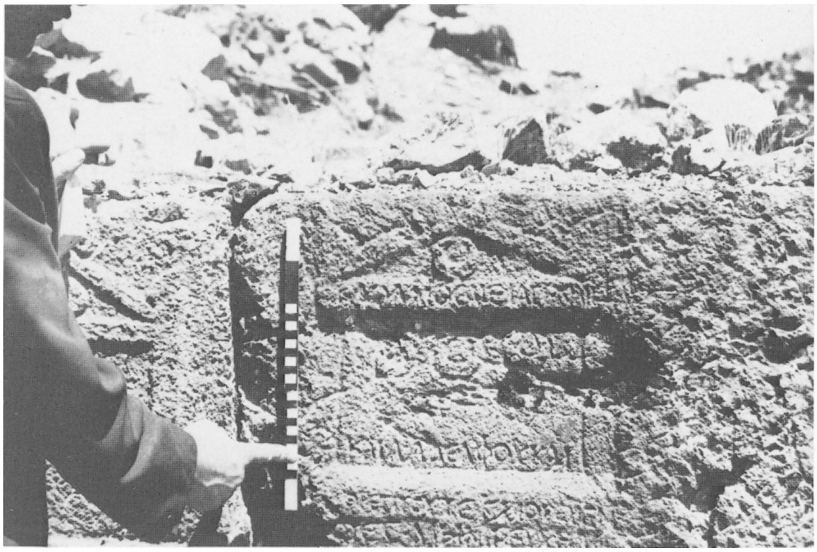
PLATE XLV



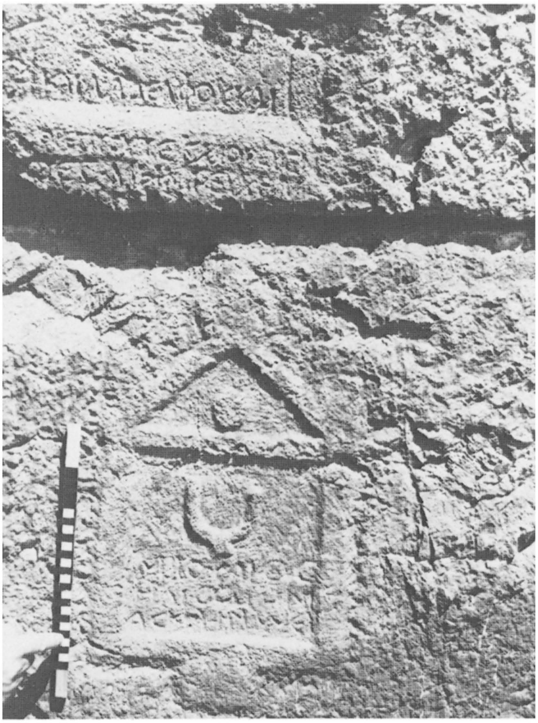
1



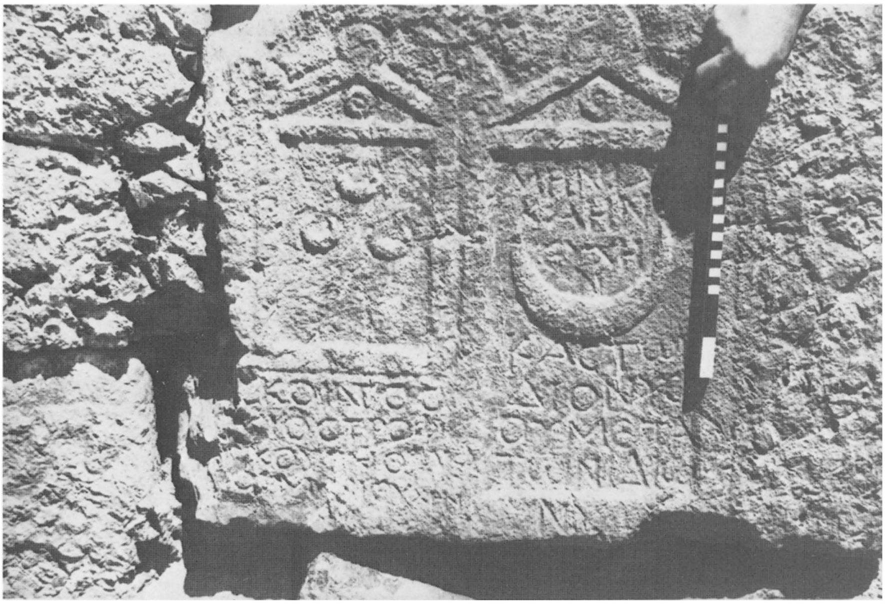
2



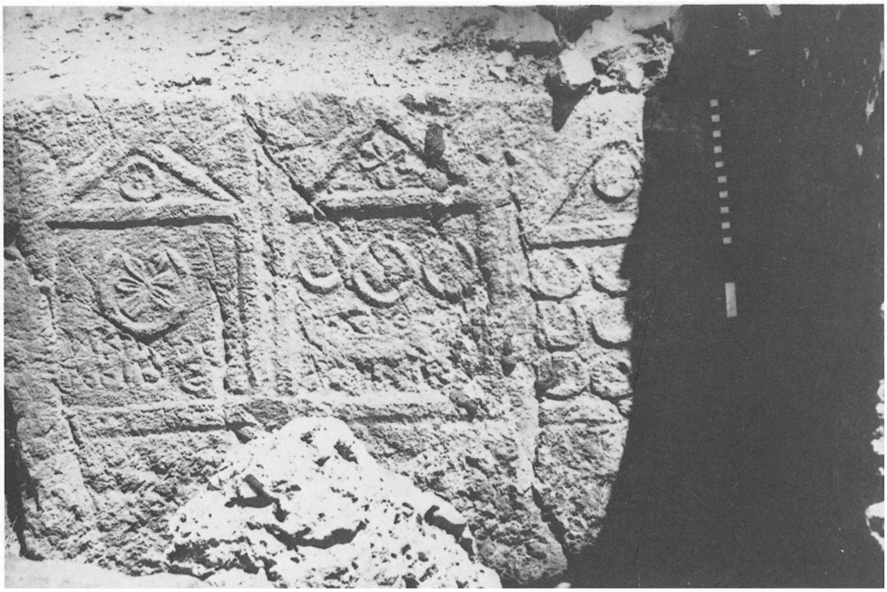
1



2

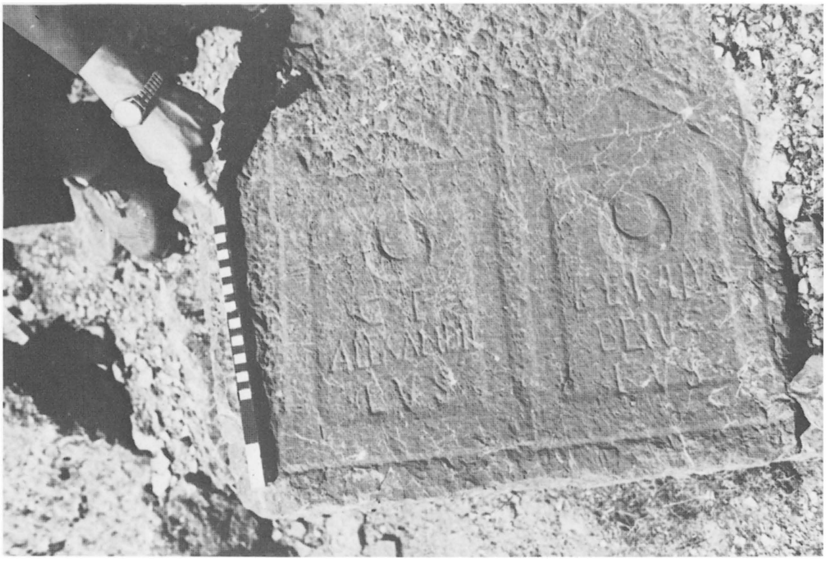


1

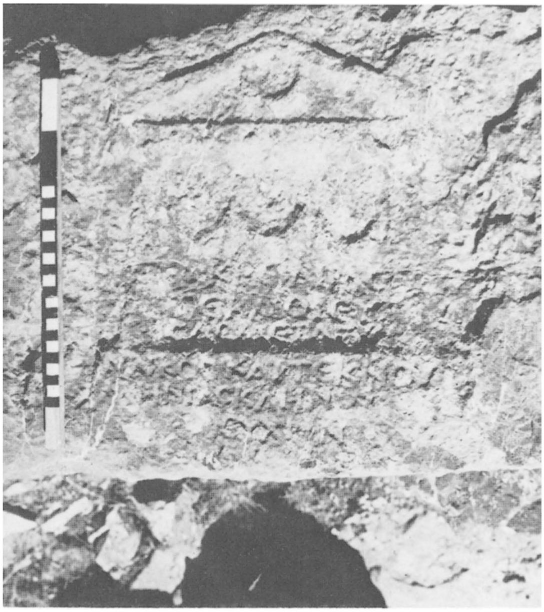


2

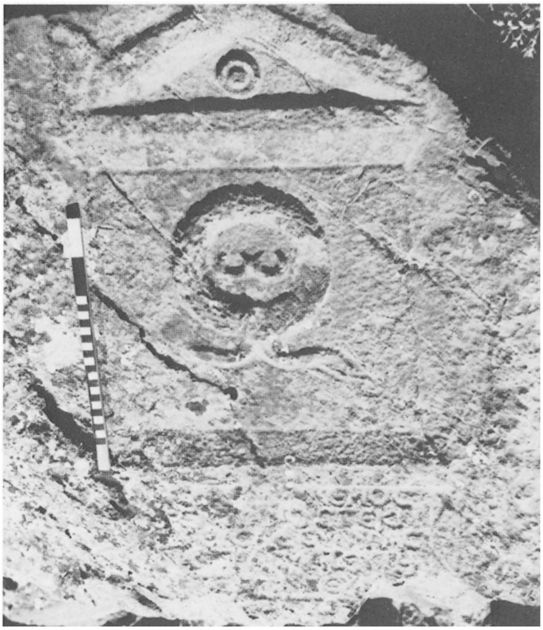
PLATE XLVIII



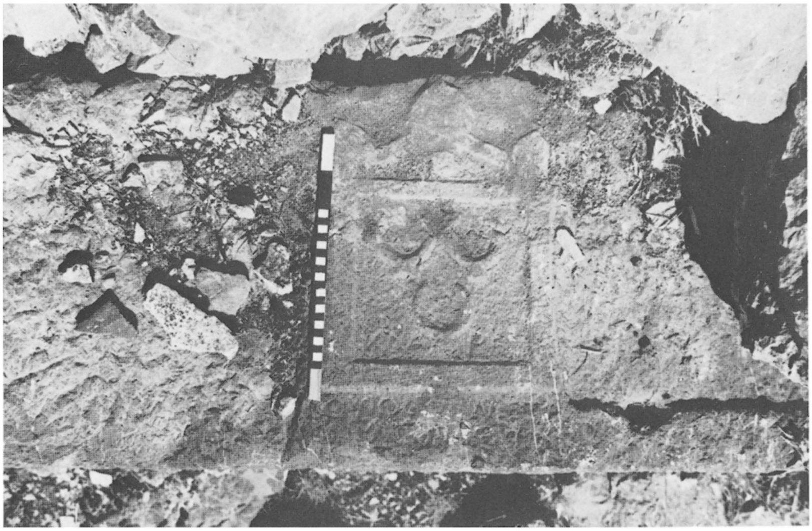
1



2



1



2

PLATE L

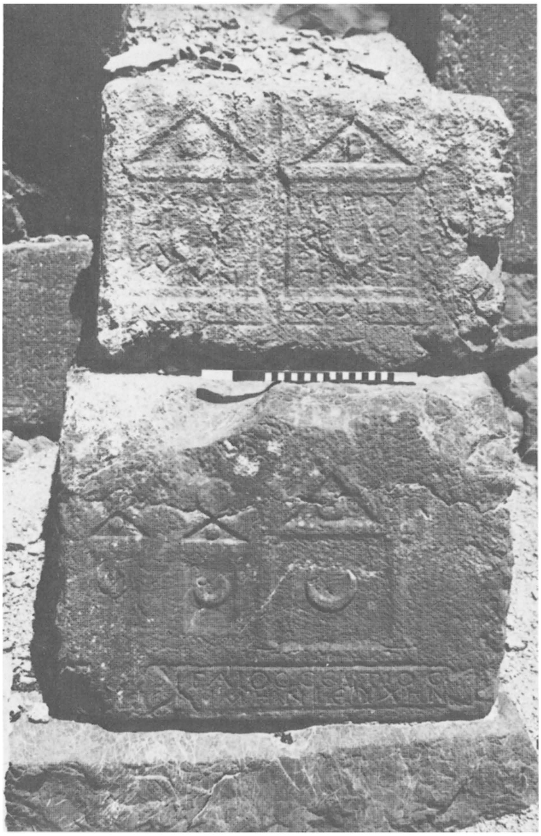
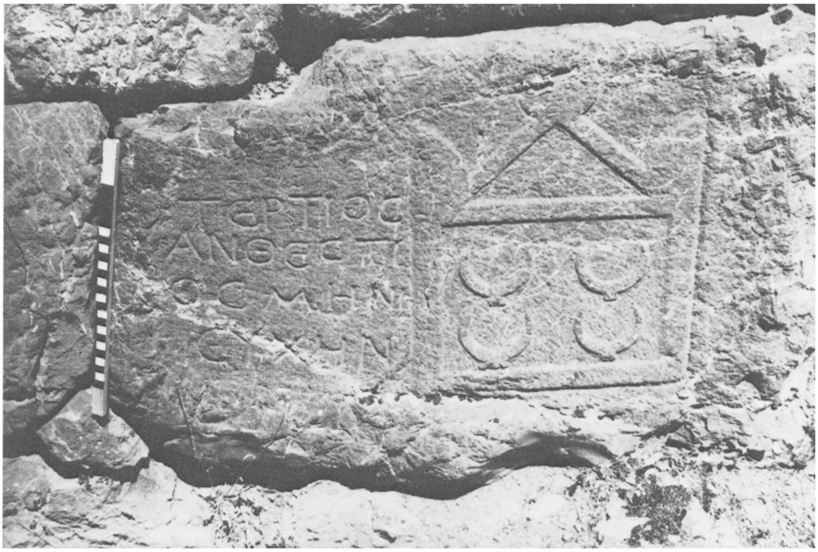
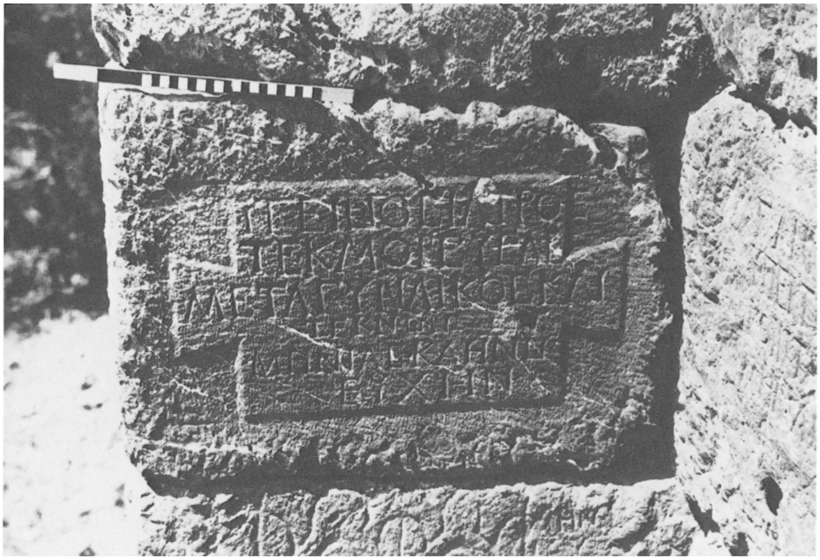


PLATE LI


ΤΕΡΤΙΟϹ
ΑΝΘΕϹΤ
ΟϹ ΜΗΝ
ΕΥΧΗΝ

1



2

Plate LII

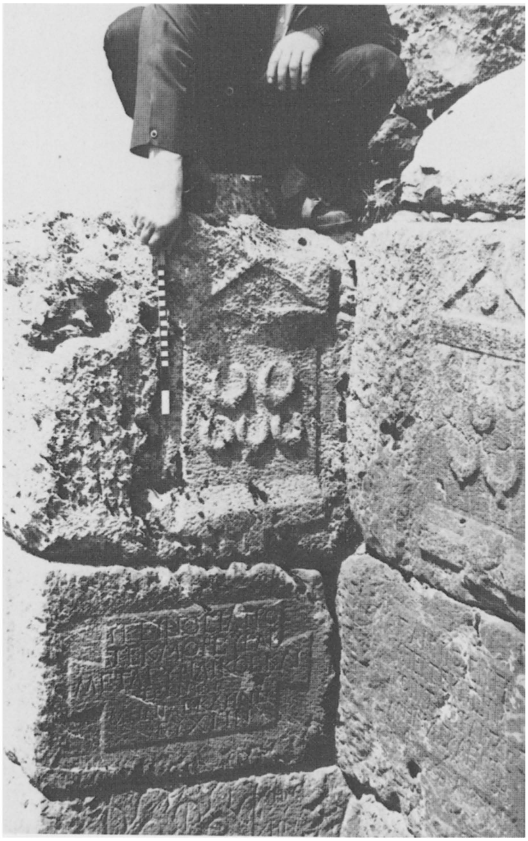
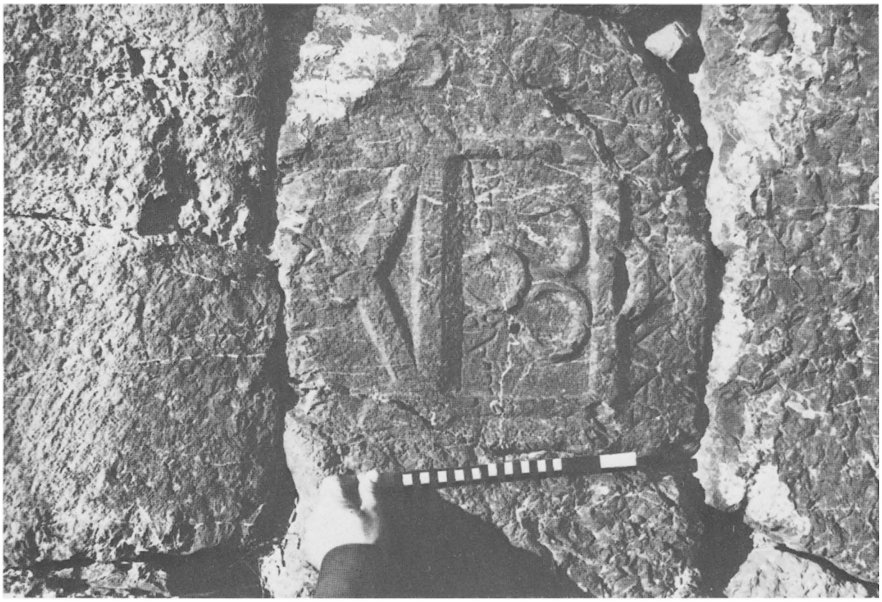


Plate LIII



2

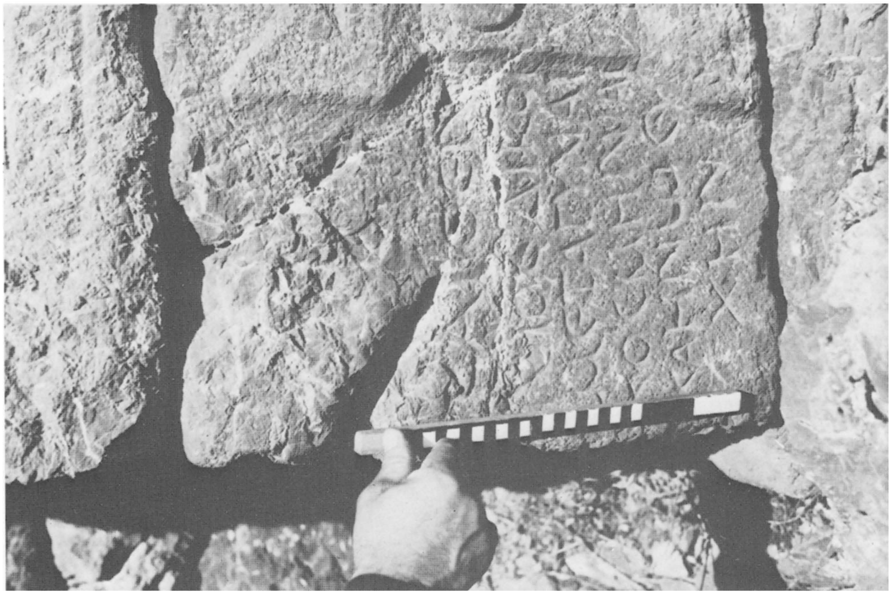


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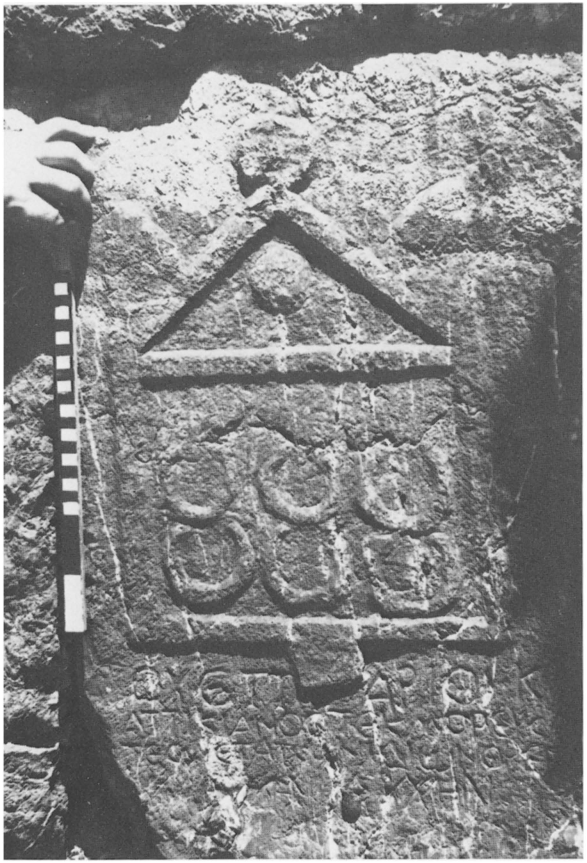
PLATE LIV



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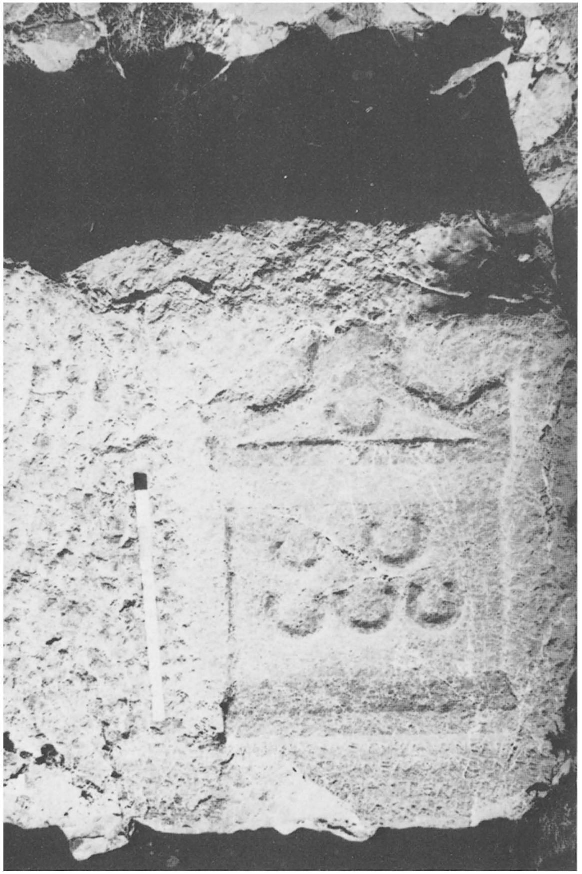

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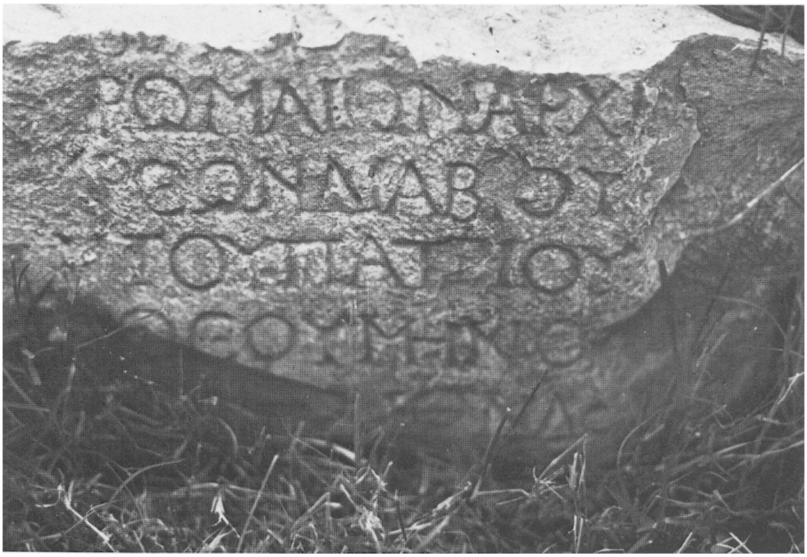
ΡΩΜΑΙΩΝ ΑΡΧΙ

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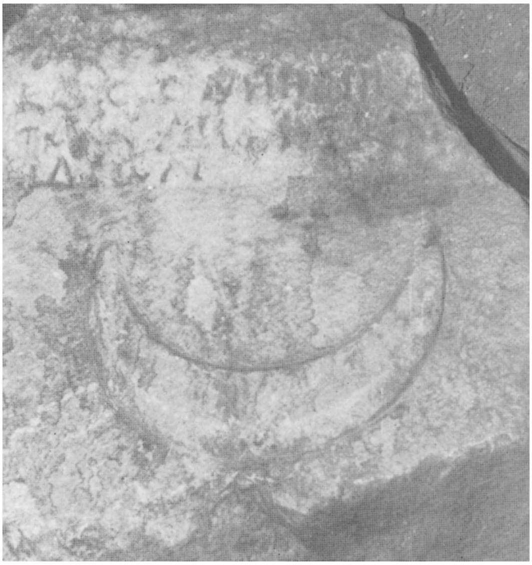

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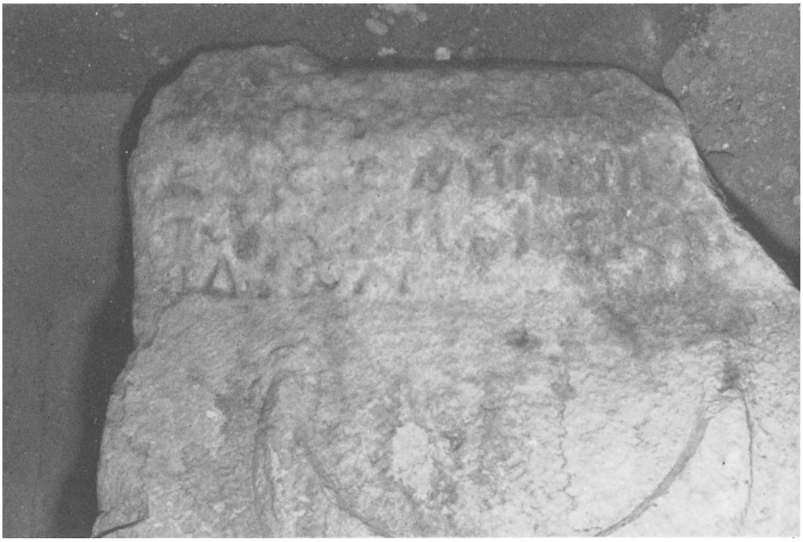

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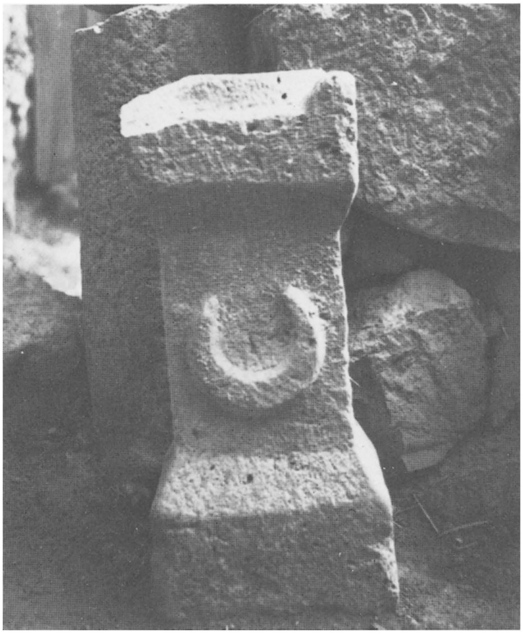

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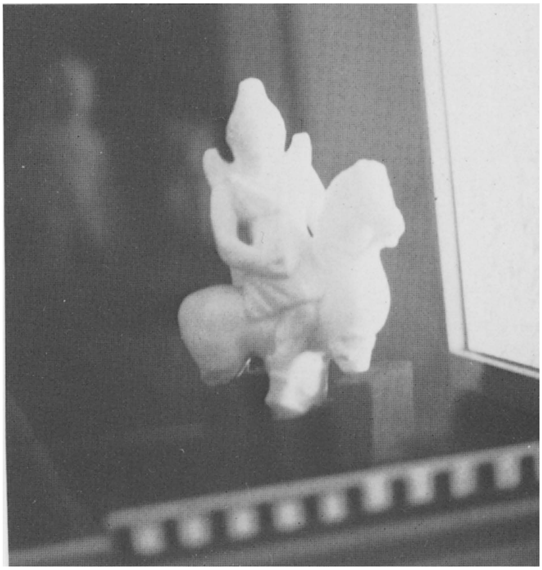

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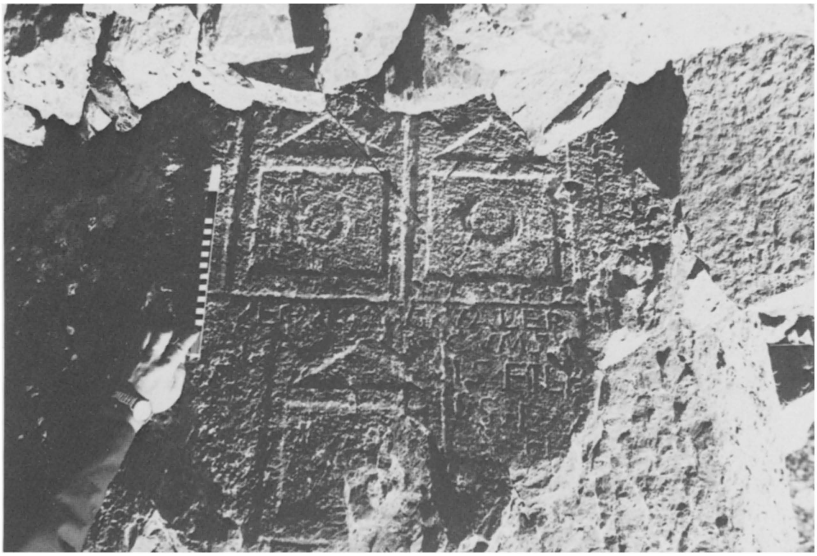

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